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The Dictes and Sayings of the Philosophers.

The Dictes and Sayings of the Philosophers.

A FACSIMILE REPRODUCTION OF THE FIRST

BOOK PRINTED IN ENGLAND BY

WILLIAM CAXTON,

IN 1477.

Mubashshir ibn Fatik

LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW.
1877.

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Preface.

FOUR hundred years ago, in the year 1477, a great marvel appeared in England, and many of her proudeſt nobles and wealthieſt citizens wended their way to the Almonry at Weſtminſter, to ſee the ſmall wooden printing preſs which William Caxton had brought from Bruges and there ſet up in a tenement called the "Red Pale," and to gaze in wonder at its almoſt ſupernatural productions.

The "Dictes and Wiſe Sayings of the Philoſophers" was iſſued as a firſt-fruit of Caxton's preſs, and the cauſes which led to its ſelection form a ſtory not without much hiſtorical intereſt.

In the year 1470 upon the reſtoration of King Henry VI. to the throne of England, Edward IV. and his partiſans ſought refuge at the Court of his brother-in-law, Charles the Bold, Duke of Burgundy. William Caxton was then "Governor of the Engliſh Nation abroad," or Merchant Adventurers, whoſe head-quarters were at Bruges, and he was therefore the moſt influential among the many foreigners who reſided in that city. There can be no doubt that during the few months which elapſed before Edward IV. regained the Engliſh Crown Caxton had it in his power to render many important ſervices to his expatriated countrymen, and thus laid the foundations of that

friendſhip and patronage which in after years proved of ſo much advantage to him, and which was in all probability a ſtrong inducement to his adoption of a new vocation and ſettlement at Weſtminſter.

However this may have been, it is certain that Earl Rivers, the brother of Edward's Queen, Elizabeth, was among the earlieſt to welcome and encourage Caxton. Good-will towards one who had always been a ſtaunch adherent of the White Roſe, and perhaps alſo a little pardonable vanity in wiſhing to ſee in print his own tranſlation, may have led the Earl to patroniſe the infant preſs. So it came to paſs that on the eighteenth day of November, 1477, was completed the "Dictes and Sayings of the Philoſophers," the book which is indiſputably the firſt iſſued in this country bearing a diſtinct indication of its date of printing, and the only ſure ſtarting-point in the hiſtory of Engliſh Typography.

What grave incredulity would have ſeized the ſagacious Earl and his ſober printer had they been told that after the lapſe of four centuries their countrymen would be honouring their memories in connection with that very work, and that a copy of it, however torn and time-worn, would be thought the brighteſt gem of which an Engliſh library could boaſt! How would the printer have laughed to ſcorn the idea that an art which would employ ſunbeams inſtead of types—one almoſt as uſeful and precious as his own—would one day be uſed to reproduce with minuteſt accuracy this early work of the Engliſh preſs, and that this volume would be deemed a fitting tribute to his memory.

The "Dictes and Sayings" were a kind of ſober Joe Miller to our forefathers, who lived in times when the changes and chances of life made men much more grave and thoughtful than at the preſent day. Theſe worthies gleaned from its pages pleaſant ſtories and ſmart repartees, wherewith to ſeaſon their converſation, as well as words of wiſdom upon the more ſerious aſpects and events of life.

True, the philoſophers all talk wonderfully alike, and the pithy ſayings put into the mouth of the firſt, a very apocryphal perſonage named Sedechias, would have been equally well placed in that of Socrates; while Solon himſelf appears but little, if any, wiſer than the unknown philoſopher, Tac. Many ſpecimens of the philoſophic replies of theſe wiſe men might be given—we will quote but two. Hermes, when aſked why he married not, replied, "he that cannot ſwim in the ſea alone, how ſhould he bear another on his back?" And Diogenes, when queſtioned as to why he talked ſo little, returned for anſwer, "there was great virtue in a man's ears."

Much alſo might be written on the philology and orthography of the work, abounding as it does with French derivations and terminations, but we muſt paſs on to a ſhort account of the outward aſpect of the volume.

The firſt thing which ſtrikes the eye is the abſence of any ſort of title-page, the book beginning at once with the Prologue of Earl Rivers. We muſt remember here that the manuſcripts of the middle ages had no title-pages, and that it was not until after Caxton's death that Wynken de Worde, his chief aſſiſtant and ſucceſſor, recognized the advantage of diſplaying the title of a work alone on the firſt page.

The next point which attracts attention is the peculiar ſhape of the characters. They are very pictureſque, and as cloſe an imitation of the handwriting of the time as could be made in letters ſeparately caſt; ſo that people accuſtomed to read manuſcripts might not be repelled by any great diſparity. Roman type was not introduced into England until ſeveral years after the death of Caxton, and even then many long years elapſed before it was received into general favour.

Another peculiarity is the uneven length of the lines, which gives a very ragged appearance to the page. This is a ſure ſign of early work, and in the caſe of Caxton's preſs is poſitive evidence that any book in which it occurs was printed before the year 1480.

The ſpace left blank at the commencement of each chapter for

the inſertion by hand of an ornamental initial letter, coloured blue or red, is another ſign of early work.

Caxton printed three editions of the "Dictes." The firſt, which is the one now reproduced, bears date the "xviij day of the moneth of Nouembre and the ſeuententh yere of the regne of kyng Edward the fourth." The type uſed for it, and there is but one throughout the book, is that known as No. 2, the firſt employed by Caxton on Engliſh ſoil, type No. 1 having been uſed only in conjunction with Colard Manſion at Bruges. Thirteen copies of this edition are known to exiſt, two of which are in the Britiſh Muſeum and two at Cambridge: theſe are all of which our public libraries can boaſt. Earl Spencer alſo has two copies in his magnificent library at Althorp, one of which poſſeſſes an unique diſtinction of much intereſt in the addition of the following paragraph printed on the laſt page, at the end of Caxton's Epilogue:—

"Thus endeth this book of the dyctes and notable wyſe ſayenges of the phyloſophers late tranſlated and drawen out of frenſhe into our engliſshe tonge by my forſaide lord Therle of Ryuers and lord Skales· and by hys comandement ſette in forme and emprynted in this manere as ye maye here in this booke ſee Whiche was fyniſshed the. xviij. day of the moneth of Nouembre. and the ſeuententh yere of the regne of kyng Edward the. fourth."

But the fineſt copy which has ſurvived the ravages of time is that in the choice collection of Samuel Chriſtie-Miller, Eſq., of Britwell.

The ſecond edition, printed about three years later, is an exact copy of the firſt, only diſtinguiſhable by experts, who find that the face of the letter is thinner, ſhowing plain marks of a graver. All the copies known of this edition have the Colophon, which occurs only in the Althorp copy of the firſt edition. The orthography varies throughout the volume from that of the previous edition.

The third edition, which was not required until about 1490,

was alſo an exact reprint, even to the original date of 1477, the type uſed being that known as No. 6.

The value attached to theſe editions by the lovers of our old literature may be eſtimated by the fact that upwards of fifty years ago as much as 250 guineas was given for a copy of the firſt edition, and that a very fine copy would now fetch £1000.

The authorſhip of theſe celebrated Dictes of ancient wiſe men is veiled in obſcurity. They were originally compiled in Latin about the year 1350, and ſoon after attracted the notice of the celebrated Provoſt of Paris, Guillaume de Tignonville, who in the year 1410 tranſlated them into French; from which verſion Earl Rivers made his Engliſh tranſlation. The cauſes which led him to undertake this taſk are narrated in the Earl's prologue, and are remarkably characteriſtic of the habits and cuſtoms of the fifteenth century.

In the extreme north-weſt of Spain, girt around by rugged and barren mountains, ſtands the Holy City of Santiago, renowned throughout the middle ages by the pilgrimages to its ſhrine of Saint James of Compoſtella. As Cordova was a Spaniſh Mecca to the followers of Mahommed, ſo did Santiago become the Pilgrim-city of the Chriſtians who were forbidden by the Pope to engage in the Cruſades for the recovery of Jeruſalem, ſo long as the Infidel remained unexpelled from Spain. There, from the twelfth century to the preſent day, has ſtood one of the grandeſt cathedrals in all Chriſtendom, in the foundations of which is ſaid to lie the body of Spain's patron Saint.

The pilgrims to this now forſaken ſhrine were once very numerous, for almoſt as many pardons and privileges were accorded to wearers of the Cockle-ſhell, the emblem of a pilgrimage to Compoſtella, as were granted to thoſe who accompliſhed the much longer and more dangerous journey to the Holy Land. Pilgrims from many countries frequented the Shrine of St. James, and during the ſummer months there was direct communication between England

and Spain for their convenience, ſhips of the largeſt burthen ſailing from Southampton to Corunna.

In the year 1473 Earl Rivers, moved thereto by a grateful remembrance of many perils ſafely paſſed during the late civil wars, determined to undertake a voyage to the Jubilee of St. James of Compoſtella. On board the ſhip in which he ſailed was an old acquaintance, Louis de Bretaylles, a Gaſcon knight well known at the Engliſh Court for his bravery and proweſs. De Bretaylles, whoſe character had a literary no leſs than a fighting ſide, took with him, to beguile the tedium of the voyage, Guillaume de Tignonville's verſion of "Les Dicts moraulx des philoſophes," which had recently been printed at Colard Manſion's preſs at Bruges. This book ſo pleaſed the Earl that he borrowed it for home peruſal, and upon his return to England, being appointed Governor to the young Prince of Wales, he reſolved to tranſlate it into Engliſh, "thinking alſo full neceſſary to my ſaid lord the underſtanding thereof." The ſtyle of the tranſlation muſt not be criticiſed too cloſely, for in the then tranſition ſtate of the Engliſh tongue there was no acknowledged ſtandard. The Earl is certainly very literal, and as though diffident of his own judgment in the choice of words, and well aware of Caxton's ſucceſs in tranſlating "The Hiſtories of Troye" and "Jaſon," brought his manuſcript to the printer and requeſted him to "overſee" it before it went to preſs. This reviſion reſulted in the addition of a whole chapter containing the "Dictes" of Socrates "towching women," which, having been omitted by the Earl, was tranſlated and printed by Caxton, who excuſes himſelf for ſo doing with a quiet humour which reveals to us more of the real character of the man than any other of his literary works, and affords, at the ſame time, evidence of the intimate relations which exiſted between Earl Rivers and himſelf. "But I ſuppoſe" ſays Caxton, "that ſome fair lady hath deſired him to leave it out of his book, or elſe he was amorous on ſome noble lady, for whoſe love he would not ſet it in his book,

or elſe for the very affection, love, and good-will that he hath unto all ladies and gentlewomen, he thought that Socrates ſpared the ſooth, and wrote of women more than truth, which I cannot think that ſo true a man and ſo noble a philoſopher as Socrates was ſhould write otherwiſe than truth. For if he had made fault in writing of women, he ought not, nor ſhould not, be believed in his other dictes and ſayings. But I perceive that my ſaid lord knoweth verily that ſuch defaults be not had nor found in the women born and dwelling in theſe parts nor regions of the world. Socrates was a Greek, born in a far country from hence, which country is all of other conditions than this is, and men and women of other nature than they be here in this country. For I wot well, of whatſoever condition women be in Greece, the women of this country be right good, wiſe, pleaſant, humble, diſcreet, ſober, chaſte, obedient to their huſbands, true, ſecret, ſteadfaſt, ever buſy, and never idle, temperate in ſpeaking, and virtuous in all their works, or at leaſt ſhould be ſo." The Earl certainly ſhowed his taſte in the omiſſion of the ſatire, which has little wit but much coarſeneſs. The three following "Dictes" will ſerve as a ſample:—"Socrates ſaid that women be the apparails to catch men, but they take none but them that will be poor, or elſe them that know them not:"—"And he ſaw a woman that bare fire, of whom he ſaid that the hotter bare the colder:"—"And they ſaid to him and demanded wherefore he blamed ſo women, and that he himſelf had not come into this world nor none other men alſo without them. He anſwered, woman is like unto a tree called Chaſſoygnet (Cheſtnut?) on which tree there be many things ſharp and pricking, which hurt and prick them that approach unto it, and yet, nevertheleſs, that ſame tree bringeth forth good dates and ſweet."

There is in the Library of Lambeth Palace, a manuſcript copy of Caxton's third edition, which is well known from the frequency with which its ſingle illumination has been copied and referred to. This illuſtration has been ſuppoſed to repreſent Earl Rivers preſenting

Caxton to King Edward IV. The Earl is kneeling and offering a copy of the "Dictes," but it is not Caxton who is by his ſide, for the tonſure upon his head ſhows the perſon to have been a prieſt and probably the ſcribe who wrote the volume.

WILLIAM BLADES.

11, ABCHURCH LANE,

May, 1877.

WHere it is so that every humayn Creature by the suffrance of our lordy godyis borñ & ordeigned to be subgette and thral vnto the stormes of fortune And so in diuerse & many sondry wyses may is perplexyd with worldly aduersitees/Of the whiche I Anto me Wydeuille Erle Ryuyeres/lordy Scales &c haue largely & in many diffirent maners haue had my parte And of hem releuedy by thynfynyte grace & goodnes of our saidy lordy thurgh the meane of the Mediatrice of Mercy/whiche ḡce euidently to me knowen & vnderstonde hath compelledy me to sette a parte alle ingratitude/And drwof me by reson & conscience as fer as my wreckednes wold suffyse to gyue therfore synguler loupynges & thankes/And exorted me to dispose my recouerd lyf to his seruyce/in folowing his lawes and cõmandemẽts/And in satisfaccõn & recõpence of myñ Inyquytees & fawtes before doñ/to seke & execute ỳ werkes that myght be most acceptable to hym/And as fer as myn fraylnes wold suffre me I restedy in that wyll & purpose Duryngy that season I vnderstode the Jubylee & pardoñ to be at the holy Apostle Seynt James in Spayne whiche was the yere of grace a thousand.CCCC.lxxiij.Thẽne I determynedy me to take that voyage & shippedy from sou/thamptoñ in the moneth of Juyll the saidy yere/And so sayledy from thens til I come in to the Spaynyssh see there lackyng syght of alle londes/the wynde beyngy good and the weder fayr/Therme for a recreacoñ & a passyng of tyme I had delyte & ared to rede some good historye And amõgy other thez was that season in my cõpanye a worshipful gen/tylmañ callidy lowys de Bretaylles/whiche gretly delitedy

hym in alle vertuouse and honest thynges, that sayd to me, he hath there a book that he trusted I shuld lyke it right wele, and brought it to me, whyche book I had neuer seen before. and is called the saynges or dictis of the philosophers. And as I vnderstande it was translated out of latyn in to frenshe by a worshipful man called messire Jehan de Teonuille prouost of paris whan I had redde and loked vpon it as I had tyme and space I gaaf therto a veray affection. And in especial by cause of the holsom and swete saynges of the paynems, whyche is a glorious fayr myrour to alle good cristen people to behold and vnderstonde. Ouer that a grete comforte to euery wel disposed saule. It speketh also vniuersally to the pample. weel and doctryne of alle kynges prynces and to people of euery estate. It lauddes vertu and science. It blames vices and ignorance. And al be it I coude not at that season ner in al that pilgremage tyme haue leyzer to ouersee it wele at my pleasure. what for the disposicions that belongeth to a taker of a Jubylee and pardon. And also for the grete acqueyntaunce that I fonde there of worshipful folkes, with whom it was sittyng I shold kepe good and honest companye, yet neuertheles it rested styl in the desyrous fauour of my mynde, entendyng vtterly to take therwith grettez acqueyntaunce at som other conuenyent tyme. And so remaynyng in that oppynyon after suche season as it lysted the kynges grace comaunde me to gyue myn attendaunce vpon my lord the prince. and that I was in his seruyse, whan I had leyser I loked vpon the sayd booke. And at

the last concluded in my self to trãslate it in to the englyssh
tonge/ Wiche in my Jugement was not before. Thynkyng
also ful necessary to my saidy lord the vnderstãdyng ther/
of. And leest I woude not at al tymes be so wele occupiedy
or sholde falle in ydlenes/ Whan I myght/ now and theme
I felle in hande with all And drewe bothe the sentẽce and
the wordes as nygh as I woude/ Neuertheles I haue seyn &
herde of other of the same bookes Whiche difference and be
of other importaunce/ Andy therfore I drede that suche as
sholdy lyste to rede the translacoñ & haue veray intelligence
of ony of thoos bookes/ eyther in latyne or in frenche sholde
fynde errours in my werke/ Whiche I woldy not afferme
cause of the contrary/ But allegge the deffaulte to myn
vncomyngy/ With the dyuersytees of the bookes/ humbly
desyryng the reformacoñ therof With myn excuse / and the
rather syn after my rudenes not expert/ I in my maner solo
wedy my copye and the groundy I hady to speke vpoy / as
here after ensiewis.

Sedechias was the first philosophir by whom
thwough the wil and pleaser of oure lorde godꝯ
sapience was vnderstande and lawes rescey-
uedꝯ. Whiche Sedechias saide that euery crea-
ture of goodꝯ beleue ought to haue in hym sixtene vertues
¶ The first vertue is to drede andꝯ knowe godꝯ andꝯ his
angellys ¶ The seconde vertue is to haue discrecion to dis-
crene the goode from the badde andꝯ to vse vertu andꝯ fle
vices ¶ The thride vertue is to obeye the kynges or princes
that godꝯ hath ordeyngedꝯ to reygne vpon hym and that
haue lordship andꝯ power vpon the people ¶ The fourthe
vertue is to worship hys fadre & hys modre ¶ The fyfthe
vertue is to do justely andꝯ truely to euery creature aftir
his possibilite ¶ The sixthe vertue is to distribute his al-
mes to the pouer people. ¶ The seuenthe vertue is to kepe
andꝯ defende straungers andꝯ pilgrymes ¶ The eyghte
vertue is to bynde and determine him self to serue our lorde
godꝯ ¶ The nynthe vertue is to eschewe fornicacion ¶ The
tenthe vertue is to haue pacience. ¶ The enleuenth vertue
is to be stedefast andꝯ true ¶ The twelfthe vertue is to
be peasible and attemperate and shamfast of syme ¶ The
thertenthe vertue is to loue justice ¶ The fourtenthe ver-
tue is to be liberal andꝯ not couetoup ¶ The fyftenthe ver-
tue is to offre sacrifices to our lord godꝯ almyghty for the
benefices andꝯ gracis that he shewethꝯ hym daylꝯ ¶ The
sixtenthe vertue is to worship godꝯ almyghty andꝯ to put
hym holy in his protection andꝯ defence for resistence of the
in fortunites that daylꝯ falles in thys worlde ¶ The saide
Sedechias saide that right as it apparteinethꝯ to the people

to be subgect and obeissant to the Royal magestie of their
kyng or prynce right so it behoueth their king or prynce to
entende diligentely to the Wele and gouernaunce of hys
people, and rather to Wil the Wele of them than his owne
propre lucre. for by similitude ryght so is the kyng or the
prince With hys people, as the saule With the body ¶ And
sayde Sedechias, if a kyng or a prynce enforce hym self
to gadre money or tresor by subtyl exortacion or other Vnde-
We meanes he ought to knowen he doth amysse, for suche
tresor may nat by gadred Wythoute the sequele be to hys
daunger or depopulacion of hys Royaume or countrey
¶ And said Sedechias, if a kyng or a prynce be ne
gligent and sloughful and take no hede to serche and
enquere the disposicion and Workis of hys ennemyes, then
tent Wyl and dedis of hys subgettys he shal not be long
in surete in his royame ¶ And said Sedechias the peo
ple is fortunat and happy that haue a goode and a Vertu
ous kyng or prynce discrete and Wyse in sciences. And
mykyl az the people infortunat Whan eny of thyes thynges
lak in their kyng or prynce. ¶ And said Sedechias
if a kyng or a prynce for slouthe leue to do eny of the lytil
thynges that hym ought, and is ordeyned he shulde
execute lightly after he laueth greter Vndoy and soo conse-
quently he may lese alle, ryght as a litil sekenesse or hurt
Wythoute it be sone and Wele remedied, may cause the dis
truction of alle the hole body. ¶ And sayd Sedechias
if a kyng or a prynce byleue the fayre Wordes and flate
ryngis of hys ennemyes hauyng noo Respect to theyr Wer
kis it is merauylle but the sayd kyng or prynce therby

sodeynly take harme ¶ And sayd Sedechias. It appar
teygneth to a kyng or a prynce to enfourme hys sone in
vertue and science and howe he shal gouuerne hys lande
aftir hym howe he shulde be right wis to hys people. howe
he shoulde loue and haunte hys knyghtes not suffryng
them to vse to mykel huntyngis nor other idelnesses, but
instructe hem to haue goode eloquence and to eschewe alle
vanitees ¶ And sayd Sedechias It appartteygneth to
a kyng or to a prynce. if he wol haue any nygh seruaunt
first to knowe hys guydyng and condicious and howe
he gouuerneth hym silf in hys house and amougis hys
fellawes. and if he vnderstande hym of goode condicion
and gounernaunce hauyng pacience in hys aduersite vetey
ne and take hym than hardely. And ellis to be ware
of hym ¶ And sayd Sedechias if thou haue a verry
true frende that loueth the wele thou ought to take hym mo
re in thy loue and fauour. than any of thy kennesmen de
siryng thy deth for to haue the successions of thy goodis
¶ And sayd Sedechias commonely euery resemblance
delyteth other ¶ And sayd Sedechias he that wyl not
be chastysed by fayre and swete wordes. ought to be correc
ted by sharp and harde correction ¶ And sayd Sedechi-
as the grettest richesse is satisfacio of the herte And said
he is not riche, to whom richesse lasteth not, ne whan they
may be lightly takeyn a waye, But the best richesse is that
thing, that dureth perpetuelly ¶ And sayd Sedechias the
obeissaunce don by loue is more ferme than that, that is doon
by mygh or drede ¶ And sayd that experyence is a goode
chastisement ¶ And sayd the lokyng vpon the ende of

the Worke / yf it be goody + yeueth hope to the kenymyngy
¶ And saide/that goode renōmee andy fame is right prof-
fitable in this Worlde/ the dedes therof auaileth in the other
Worlde ¶ Andy saide/it is better a may to holde his peas
than to speke myche to eny ignorant mañ. and to be a lone
than to be acōpaynedy With euill people ¶ And saide Whan
a kyngy or a prince is euill tachedy andy vicioury/better is
to thaim that haue noo knowlege of him than to thoos that
be gretteſt maiſters in his houſe ¶ Andy saide/better is a
Womañ to be bareyñ than to bere ay euill diſpoſidy or a
Wikkedy childe ¶ Andy saide/the cōmpanie of a poure Wiese-
may is better than of a riche ignorant that Weneth to be
Wyſe by ſubtilitee ¶ Andy saide/he that offendeth gody his
creator+by gretter reasony he faileth to other ¶ Andy saide
bileue not in him that seith he loueth and knoweth trowth
andy doth the contrary ¶ Andy saide/the ignorante meny
Wol not abſtyne them from their ſenſualitees but loue their
lif for thair pleaſaunce/What defence ſo euer be made vnto
theym. right as chil'dreñ enforce them ſelf to ete ſWete thim-
ges. and the rather that they be chargedy the contrarie+but
it is other Wiese With Wieſemeñ for they loue their liues but
onely to do goode deddis/and to leue Idelneſſe & the delecta
cōns of this Worlde ¶ And saide/ howe may be cōpared the
Werkes of theim that entende the pfectiony of the goode thim-
ges perpetuel/to thaim that Wol but their delices trāſytory
¶ And saide that the Wieſe meny bere their greues & ſcowbes
as they Were ſWete vnto them+knowing their trouble pacētly
takey+the ende therof ſhalbe to their merite ¶ And saide that
it is pufitable & goode to do Wele to them that haue deſerued it

And that it is euill way to do wele to thaim that haue
nat deserued it/for alle is lost that is yeuen vnto them/
right as the reyne falleth vpon the gruel¶ And said he is
happy that vsith his dayes in doyng couenable thinges/and
takith in this worlde but that/that is necessarie vnto him
and may not forbere/Applying him self to do good dedis
& to leue the badde¶ And saidy amay onght nat to be de
medy by his wordes/ but by his workis / for comenly wordes
ben vayne/but by the dedes is knowen the harme or the prouf/
fit of euery thing¶ And saidy Whan that almes is distri
bute to pouer indigēt peple/it profiteth as a good medicine
couenably yeuen to them that be seke / but the almes yeuen
to the notindigēt is a medicine yeuē without caus¶ And
saydy/he is happy that withdraweth his eye & his eye from
alle vyle thinges¶ And saydy/the most couenable dispen
ce that eny may may make in hys lyf/is hit that is sette
in the seruice of god/& in good workis+And the second is
that is spēded in necessarie thīges that may nat be forborne
as mete drinke clothing/& for remedies ayenst sikenesse &
the worste of alle is that is dispended in syn & euil werkis.

Hermes was borne in egypte +and is as mykyl
to say ther as mercuri/& in ebreu as Enok/Whiche
was sone to Jareth the sone of Matusale/the sone
of Malaleel/the sone of Caynan/the sone of Enoes sone
of Seth sone to Adam/And to fore the grete flode/called
Noes flode After that was there another litil flode/Whiche
drowned/but the contre of Egipte onely afore the Whiche
the saide Hermes departeth thens +and went through alle
landes tyl he was four score yere olde and+ij+ And with

him hadde lxxij. personnes of diuers tonges Whiche alweye
stered and exhorted the people to obeye our lord. & edified
Cum. townes Whiche he fulfilled with sciences. And was
the first that fonde the science of scoles, & establisshed to the
people of euery clymat lawes couenable and appartei-
nyng to their opinions. to the Whiche hermes the kyngis in
thoo dayes yaf grete audience and obeissaunce in all their
landes and so did the habitantis of the Isles of the see he
constreyned them to kepe the lawe of god in saing trouthe to
dispise the World to kepe Justice. to wynne the saluacon in
the other World. he comaunded orisons & praiers to be saide
and to faste euery wyke oon day. to destroye the ennemyes
of the lawe to yeue almes to the pouer goddis people. that is
to say. to the feble and Impotent. he comaunded that porke
flesshe and camelys sholde be eten. and suche semblable me-
tes. and comaunded them expressely. that they shulde kepe
them fro pariury. he stablisshed many festis at certain sea-
sons. and ordeigned also diuers persones to offre sacrifices
at the rising of the sonne. and som other at the first newe
moone. and at the coniunction of the planettes. & also When
the planetes entre in to their houses. and When they ascended
and When they discended. The sacrifices were of many
thinges. that is to say of roses. of flours of greynes of
wete. of barley. of fruites. of grapes. of licours. of
wynes. And the same hermes saide. that it was noo
recompense sufficient. to thanke god onely for the gre
he hath sent vs ¶ And saide. O thou man yf thou dre-
dest god wele. thou shuldest neuer falle in to the pattes
that leingeth man to harme. ¶ And saide. make not

your clamours to godꝯ as Ignorauntes ful of corrupt Wil
fulnesse. andꝯ be not inobedient vnto oure lorde godꝯ. noꝯ
trespassours to hys lawe. And Wyl noon of you do to your
felowe. otherwyse than ye wolde be doyng to. but be concordaũt
andꝯ loue to gyders. vse fastyngis andꝯ orisons in pure
andꝯ clene Willes. constreyne you to do goode dedes humbly
andꝯ without pryde in suche manere as of your Werkes
may growe goodꝯ fruytes. andꝯ kepe you oute of the com-
panyes of theues of fornicatours. andꝯ of thoos that vse
euil Werkis ¶ Andꝯ saydꝯ kepe you that ye be not parti-
tedꝯ andꝯ let trouth be alway in your mouthe / andꝯ swere
not but ye andꝯ nay. enforce you not to cause them
swere that ye knowe wil lye. lest ye be parteners to theyr
paruiry. put your trust in godꝯ that knoweth alle secretes
andꝯ he shal Juge you in equite. at the grete day of Juge-
ment Wheꝯ he shal yeue remuneracion to the goode foꝯ theyr
goodnesse andꝯ punysh the euil foꝯ theyr wykkydenesse/
Andꝯ saydꝯ. ye be certain that the redemptour our lordꝯ. is
the gretest sapience. andꝯ the gretest dilectacion that one
ought to haue. of whom alle goodenesse cometh/ & by whom
alle the yatis of witte & vnderstãdyng ben opened Andꝯ
godꝯ that hath lowedꝯ his seruãtis hath yeuen them discreci-
on & hath establisshedꝯ prophetes & prophecíers. & ministres
fulfilledꝯ with the holy goost by the whiche he hath many-
festely shewed vnto them the secretis of the lawe & the trouth
of the sapience to entente that they shuld eschue al errours
& applye them to alle goodꝯ dedis Andꝯ saidꝯ vse sapience
& folowe the lawes/ be merciful/ andꝯ garnisshe you with
goode doctrines thinke & loke wele vpon your Werkis without

hastyng you to mykyll & in especial Whan ye shal punissh
misdoers and yf ye vse any manere of thinge likly to syne
be not shamefaste to withdrawe you therfro/and to take
penaunce for the same/for to yeue other exemple. for yf it be
not punissheden in this Worlde it shalle at the greete day of
Jugement and suche shalle tourmented with grete pines
Whitoute ony pyte taken vpon them ¶ And saide/correcte
you by your self and folowe the Wiese men lernyng of hym
good vertues/& lette all your desire be/to wynne goode renou
mee and fame. employe not your tyme and your mynde in
falshede nor in malice ¶ And seide loke ye sette noo kay
tes to the noysaunce of any body. nor that ye seke thaire
hurtes by cautelles or sotiltees. For suche Workes Wol
not be hidde. but at the last they Wol appere ¶ And saide
constreyne you to amiere the loue of god and of your feith
vnto sapience. and yf ye do so all your lyf. it shalle to
you agrete prouffitable wynnyng. and of that nobel vertue
shal come vnto you greter benefices. than yf ye sholde assem
ble grete golde and siluer or other tresours not durable. for
it shalle to you a grete richesse in the other World that neuer
shall have ende ¶ And saidy. be al one within and with
oute in that ye shal speke. & beware that your Wordes be not
contrary to the thoughtis of your hert ¶ And saide hüble
and obeye your self to your kyng and your princes. and
Worship the grete ministres vnder them. loue god & trouth
& yeue true counsaile to that entent ye may the more holly
With your good penance be in the Waye of saluacio ¶ And
saide/yelde louing vnto your lorde aswele in your tribulacion
as in psperite in your poure poueree aswele as in your richesse

¶ And saide ye shal leue hens non other thingis but your
werkis/and therfore/be ware that ye Juge not vniustly
and desire rather to haue pureté in doing good deds/than
richesse in syn/for richesse may soon be lost/and good dedis
shal euer abyde ¶ And said be ware of to mykyll laughing
and mokkyng any persone/all be it/ye perceyue in him any
foule or euil tache + yet rebuke them not dishonestly . but
thinke that god hath made you all of one matere & inghe
a made you as euil as he/ Wherfore ye ought to thanke hys
goodenesse /that hath shewed you suche grace/and hath kept
you from myschef in the tymes past and present . And
pray him of his merci he wol so kepe you forthe ¶ And said
if it fortune ꝑ the enemies of your feith wil dispute with
you. by diuerse & sharp seyngis/answere them in swetenesse
& in humylite prayng god to be of your counseile. & that he
wil addresse all his creatures to the goode feith for their
perpetuel saluacion ¶ And said be silent in counseil and
be wel ware + What ye speke afor your enemies leste ye resem
ble him that seketh a wy to be betyn with all ¶ And saide
ye may not be Juste without the drede of our lord god/by
whiche ye atteyne helpe of the holy gost that shal open you the
gates of paradise/ wherin your saules shal entre. with thoos
ꝑ haue deserued euerlastig lyf ¶ And said eschewe the cōpa/
ny of thoos that louth you not of euil propel of drūken men
& of ignorauntis And whan ye thinke any good thought exe/
cute it & ye may incōtinēt leste ye be let or withdrawen ther
fro by any sinistre or euil tēptacion And said haue no enuie
though thou se any prosperite cōm to any euil man/ for his
ende shal not be goode ¶ And saide . make your children

lerne goode in their youthe or they falle to malice, and so ye shal not synne in them ¶ And saide, Worship and pray to our lorde With a clene Wil & adresse al your desirs to him and he shal helpe & enhance you. What part so euer ye go, & subdewe your ennemyes vnder you ¶ And saide, When ye Wil faste, make first clene your saules of al filthe, that your fasting may com of pure hert Without eny euill cogitacions Whiche god reputeth vile, and as ye ought to abstene your self from metis, so ought ye to abstene frome synne, for it satisfieth not to spare metes and do euill dedis ¶ And saide, in your yonge age visite our lordis houses and lette al your orisions be in sWettenesse & humilite Without pompes or pride. And When ye be mooste merry in your houses With your folkes, haue in remembrance our lordis poure indigent people, and departe vnto them your almes ¶ And saide, yeue consorte to prisoners, to them that be in sorowe and trouble, hele the seke, clothe the naked, yeue mete to the hungery, drike to the thursty, harbrowe pilgrimes make satisfacion to your creditours, and pacently suffre the Injuries that ley doy vnto you ¶ And saide, disconfort nat them that ley in affliction but helpe them With sWete and pleasaunt Wordes And if it be suche as assore haue hurte you benignely for yeue it them, satisfying you With the peyne that they suffre ¶ And saide, enforce your self to Winne frendis, & than first preue them ar ye put to moch truste in them, lest it be to youre hurt, and that after therof ye repente you ¶ And saide, he that god exalted in this Worlde ought to take no pride nor Vayneglorye in hit, nor repute him self gretter than oy of his felawes for god hath made

riche and poure of oon creacon through whiche all be egall
¶ And saide, beware that in your Ire or Indignacion ther
escape out of your mouth noo foule wordes. for it is dis hon
neste and engendreth hate. it is not conuenyent for hym
that wil haue scyence + to seke it by mede or for money + but
onely by delectacon and bycause it is more precious than
other thinges ¶ And saide that kyng is good and no-
ble, that causith in his Royame goode lawes to be kepte &
maintenyned + and the bade to be layde downe ¶ And said
largesse and liberalite is knowen. Than a man is in neces-
site & poureté. & pacience. Than oon hath power to Juge and
be auenged ¶ And saide. he that worshiped the wyese men
loueth Justice + and doth goode dedis. and enforceth hym
to wynne sciencis and goode condicions and therfore he
shal finde that that liketh hym in this worlde or in the other
And seith. he is vnhappy bothe here and there that hath
witte and wol lerne noo science ne doctrine ¶ And saide
he that wol not teche that that he vnderstondeth in science &
good condicions. he shalle partenar to the Ignoraunse of
froward folke And he that denyeth to teche science to him
that it is couenable vnto, he ought to be deprived of his be-
nefice in this worldy. but ther is noone that doth so saue
Ignoraunt folkis + which comonely been enuious froward
and il willedy ¶ And saide. liberalite and largesse is
better in science than in richesse for the renomme of a wyse
man abideth + and the richesses abideth nat. And a man
ought not to offende nor hate him, that hath trespassedy
vnto hym. but ought to do goode ayenst harme for the wer-
kes of the wiesemen is preuedy in. iij. thinges that is to

seye to make hys ennemye his frende / And to make the
rude connyng / And to reforme the euyl disposed vnto
goodenesse ¶ And sayd / He may be callyd good Whan
other fare the bettir for his goodenesse ¶ And sayd he that
loueth the Wele of his neygbour as his owne ¶ And say-
de That grete science prouffyteth litil to a couetous man
But litil scyence prouffyteth moche to him that Withdra-
Weth his courage from couetise ¶ And sayd / That the
lyff may be resembled to the fleyng of an awlbe / And
the deth is like the lyghting therof ¶ And sayde / It ys
more merytory and bettir to haue pytie vpon the foole than
vpon the Worldely Wyseman ¶ And sayd He that hol-
deth hym not satysfyed With that / that god had sent him
Desyreth not to haue more ¶ And sayd / A reporter
or a contryuer of talys comonely / other he lyeth to him
that he telleth them / or he is fals to thoos that he hath seyde
it of ¶ And sayd derysion and scornyng putteth alway
and Wastith loue as the fiere doth the wonde ¶ And say
de The enuyous man is frendely to him that is present / &
in his absence is his ennemy / and so sheweth him his fren
de by Worde, and ennemy by dede ¶ And said / An enuious
man seyreth of noght but to dispraise alle other ¶ And
sayde he is right sure that feleth him self Withouten gilt / &
is in none sureté that wol not knowe his owne gilt And
sayde, Be ware obeye not vnto couetise for Whan ye Wold
it Wol not obeye vnto you ¶ And sayd / He that yeueth
good cōseille to other folkis / begynneth to do prouffyt to
him self / & Was ayed of the said hermes What it Was that
moost letted & troubleth man / he answerd / Ire & enuie / after

they aped hym Wherfore/the Wiese may stode more atte yates of the riche may/than the riche may atte yates of the Wiese may. And he answered. the Wiese may knoweth the prouffit of the riche. & the riche knoweth not the prouffit of the sciencial Wiese may. And saide/he that hath Witte and discrecion and knoweth it not mede resembleth the tree/that bereth noo frute. And saide. he is Wiese that knoweth Ignoraunce and he that knowith it not is ignoraunt/and he that knoweth not him self. howe shlde he knowe or deme another. And saide ther be. ij. manere of men the oon seketh and can not finde/the other findeth and can not profite. And saide/sapience is like athinge falley in a Watre. Whiche can not be founde. but by them that wol serche and fette it from the bottom. And saide With oute chastite/a man can not be verry parfightly Wiese/and Without Witte he may not be parfight in science. And saide discipline is the ornament of Witte. With the Whiche every man ought to enriche himself. And saide it is not honeste to chastise a man afore all folkis / rather a part. And saidy Whan a man oftem excuseth himself his knowen gilt. it causith his errour the more to be remembred. And said. the Ignoraunt persone is but litil. al be it he be oldy. and the Wiese is moche. al be it he be yonge. And the Worlde dispraiseth nowe adays thoos that afore it Was wont to Worship/and the erthe Wasteth and eteth them that afore it Was wont to norysshe and fede. And saide. the fole is knowen by his Wordis. and the Wiese man by his Werkis. And said therbe selbe folkis muio of a dede man/but therbe many that wol lye upon them. And said

he mery andy gladde and Jt suffyseth to angre the nuyous
may/ Andy thez Was ayed of the saydy hezmes/ Why he ma
riedy him nat/ he answerdy/ he that cay not swymme in the
see alone howe shulde he bere anothez in his necke swymmig
¶ Andy saydy kepe the oute of the company of a Jangeler
Which resembleth to a thyng that semeth good a ferre/ and
nygh Jt is right noght ¶ Andy saydy/ The that Wolle do
ayll at thin Jnstaunce ayenst anothez/ Pyght so Wil he
at his Jnstaunce do ayenst the ¶ Andy saydy/ The that Wil
prayse the of vertues that bey not in the/ andy thou reioyce
hit/ he may Wele allegge the vices that he seth in the/ Andy
saydy/ Jre troubleth reasoy/ andy letteth alle goode Werkis
andy furtheteth all ayll ¶ Andy saydy he that labureth in
that/ that may not auayle/ leseth therfore that/ that myght
prouffyte ¶ Andy saydy the hurte & the trouble that is doy
ausedy by ayll peple lettith the desire andy Wele of the goode
And saydy Why thy frende erreth or mystaketh him ayenst
the, yet as moche as thou may depazte not swym his amy-
tiee/ but assaye the meanes to redresse him ¶ Andy saydy
Wyse kynde andy true is he/ that Wil lyghtly forgete the
errour of his frende ¶ Andy saydy/ Jt is bettir chastyse
thy self than lete other do ¶ Andy saydy/ The goodenesse
that cometh of ay Jgnoraunt may/ Js like therbys that
growe oy adongy hill ¶ Andy saydy ay ayll felawe is like
atree kyndeled Wherof the one branche setteth the other afiere
¶ Andy saydy/ The noblest thingy that gody hath made
in this Worlde is amay/ & the richest thing to him is reasoy
by the Whiche he kepeth iustice & eschewath synne ¶ And said
the fole Wol knowe in him self no vile thing & the ignoraũt

Weneth lightly a thinge be other than it is, and the suspec
tious, may maketh many doubtes of that that he knoweth
¶ And said a Right recōmendable thinge in heuen and in
erthe is a true tunge ¶ And said, a king or a prince ought
nat to yeue lordshippes nor auctorites, but to goode & merci;
able folkes, And therfore they shuld loue them, as the fadre
doth his childreñ ¶ And said it sholde suffise a man and
ought to holde him self recōpensed When his aduerse partie
required of him pardon And it was aped him What was
a liberal thinge, he saide to yeue siluer to vnknowen men
for the loue of the knowen men, and to for yeue them that
haue noied him, for the loue of them that haue holpin him
¶ And saide the lyf in this worlde is so shorte that ther
ought none conceyue hate nor wil harme to other ¶ And
said establisshe & ease thyn Ire, With thy pacience, thin Ig;
norance With thy sapience, thy forgetfulnesse, With thyn
remēbrance ¶ And said it is a goode signe, When a childe
is shamefaste, for it shewetth he shulde haue wit ¶ And said
it is Weldon that thou do goode While thou art in prosperite
for parauēture in aduersite thy power shal lak ¶ And said
he puttis him in danger, that abideth in a promice, Where ther
is no lorde, that wolle lenge the Iniuries don therto, Wher
ther is noo Juste Juge, Where ther is no wyse leche, Where
there is non habondant market, and Where there is no ren;
nyng water ¶ And said, it apparteigneth to euery man.
With all his power to seke science, and ther With to fortif
fie hym hauyng a goody eye upon his enemyes, and
beware he be not reysedy to higle in pride by lordship or other
richesse, his Wil his Wordes and his dedis alway to be.

egall/and so shal god loue him & his succession ¶ And
sayd ther may none escape to be atte grete day of Jugemēt
and his helpe shalle there by/iij. thinges/Discreacion/chas-
tete/and goode Werkes/Alle thinges may be lefte/Saue
goode dedis/Alle thinges may be chaunged/Saue nature
Alle thynges may be redressed and reformed/Saue euil
dedis. Alle thinges may be escheued/Saue deth/and the
sentence of oure lorde ¶ And sayd/It is no meruaille
though he be goode/that is not couetous. But It were gre
te meruaylle/If a couetous man were goode ¶ And sayde
The ewour of a Wysemen may be resembled to a Crased
shyp/Whiche in drownyng her self/Drowneth many other
¶ And sayd/truste is in maner of a bondeship/And
mystrust is a liberte ¶ And the sayde Hermes correctyng
kyng hamon yaue him this precepte & charge/loke that first
afore all thingis ye loue/drede/and obeye/our lord god
And sayde all men that haue dominacion & lordship vpon
the peple ought alway of necessite/to haue iij. thinges in
mynde/First to remēbre the peple/that be subgect vnto him
Secundely al be it that they be in his seruitude/yet ought
he to his power to kepe them in fraunchyse and liberte and
nat in thraldom/Thirdely Howe his lordship & power in
this Worlde may not long endure ¶ And sayde/o king ha-
mon it behoueth the to kepe thy saule/Right Wysely in Wyl
and Worde/and thou oughtest not to be slowthfull to the
distruction of the myscreaūtes/but to constreyne them to
obeye our lord god & desire not to haue eny richesse without
it be rightfully gotey. For thinke verily the peple wol al
way obeye to them that do rightfully and wele/& that wol

mayntayne them and there may noo wele be in a Royame
Withoute it be habūdaunt of people/for the decay of a Royām
is fawte of people. And if they with drawe hem/the prince
is left lorde alone and therfore remembre wele thy dedis
and eftsones thinke on thy saule and put in that garison
all that thou shalt haue nede of in the other World And
yf it happen that thou must goo in the werre in thyn owne
persone. beware wele that thyn annemyes suprise the not
by slowthfull soiournyng. And when thou goost to
bataile loke that first thou solicite and exorte thy people as
corageousely as thou can. and loke that alle thyn habil-
mentis of werre be redy. and every man set in hys warde
and appointed howe they shal fight and sette oute
¶ And beware wele that thou be not suprised by thyn
annemyes. for lakke of wache and good espial. ther
fore multiplie thy scowte wache and thyn aspies so that
thou mayst alway knowe the guyding of thyn annemyes
and loke that thou be sure they deceyue the not. And
when thou shalt commaunde thy folkes to do any thing
loke secretely whether they haue obserued it after their
charge or nat. Whiche shall make them drede the more
to offende the. ¶ And when thou shalt commaunde any
lettres to thy klerke to be made / signe nor seale them not
til thou haue ouerseen thaim. for many haue bey discey-
ued therby. ¶ Ware thou be not to familyar with them
that thou knowes not. Ettre not the secretes of thy hert
but to them that thou haste preued. and knowest true
vnto the. ¶ Gouerne the so wysely. that thy knygh-
tes. and thy people may haue pleasir of the. and glade

to be in thy company. And delite them to se the rightfull
and of good gouernaunce. Slepe no more than shal suf-
fyse onely for the sustentacion of thy body. and the rest of
thy hete. and entremete not nor let thy Werkis be. but in
rightwysenesse and trouth Withoute dissimulacion. and
slouthe nor delay not that thou must nedely execute. Sus-
teyne and loue also thoo that be the grete multiplyers. that
is to saye. the cõmones that labour the erth. by tylth and
sowyng sedes vpon the same. by the Whiche the royaumes
and the people be sustenyed. the knyghtehode multiplied
and the houses full of richesse. Wherfore suche thinges Wol
be gretely kept. and cherissed. And It behoueth openly
to Worship thoos that be goode. euery man after his discre-
cion condicion and science to that entent. that the people
may so knowe them. and be bonteuous to alle thoos that
seke sciences. to corage them the more to lerne and entende
To studye. so that the royaume or preuynce may be the bet-
ter for thair connynges. Desye thy self to punysshe ma-
lefactours. and thoos that putteth the in daunger or troub-
le Within thy royaume or lordship. make stryke of their he
des publykely that other may take example by them. to a
theffe lete his hande be strykeyn of To a robber of the high
Waye let him be hangeyd. that the Waye may be the surer
Ryen the Sodomytes and punysshe the men takeyn in for-
maacion after their estate. And the Women in like Wyse
Ware the of the Wordes of lyers. and suche punysshe. se the
prysoners ones in a moneth. And Delyure thoos that
ought to be delyuerey. and yeue them of thyn almes pu
nysshe incontinent thoos that haue deserued It. Yet not so

hastyly but that they may haue leysir of repentaunce. and that other let hym be kept til thou knowe the trouth. Wether they be gylty or not. Beware also. Vse not thyn owne counseyle onely. But be auysed by men of age and discrecion. And suche as been expert in many thynges And when thou shalt finde ony suche Just and rightfull be counseyled by hym. And elles reporte the to the moost holsome opynion of all thy counseyllours. and god shal helpe the ¶ And sayd. He Is noble that vsith goodenesse. And It is a grete goodenesse to vse Instyce and chastyte. and to yeue lyberally or It be axid ¶ And sayd. When A kyng or a prynce can nor wyll restraynne hys ayll vices & couetise. howe shulde he reprene his sezuauntes. and When he can not correcte hys propre sezuauntis. howe shulde he correcte and gyde alle hys people. and specially thoos. that ben feere from hym. Therfore It behouetth A kyng or a prynce fyrst to be lorde ouer hym self And after vpon other by ordre ¶ And sayd A good kyng or a prynce shulde not be to full of Suspecion for It wol make men drawe from hym. And also he ought not to haue ony of that dysposicion in hys house. And in especyall. Backbyters. Contryuers or Reporters of tales For When there Is dyuysion or trouble in A kyngys or in a prynces house. Lyghtly no good Counseyllours or sezuauntis wolde abyde there

TAc sayd he that can not restrayne his Ire hath no power ouer his Witte ¶ And said a wyse king or a

prince ought not to make comparisons nor disputes in discreccion With a greter and myghtier than he is ¶ And said When a kyng or a prince hath conquered and ouer come his ennemyes he ought to mayntayne them in Justice + in goode ausstumes and liberalite and pacience + And so may he make of ennemyes his frēdes ¶ And said yf a king or a prince assembled ay outrageous tresour and dispende it not as it apparteyneth he shal lese both it & his Royaume ¶ And saide + the people ar to the kyng as the Wynde to a grete fyere + for the more the Wynde is + the strenger is the fyere ¶ Ang said a kyng or a prince ought to knowe thoos that Wele and truely haue serued him and establis the thoos a boute hym self after trouth Witte and conyng and ought to yeue and be bountewous vnto theym aftir theyr merites + And if he he geue by Wil to noughty folkis that haue not deserued it / it puteth a Weye the courage of his goode seruantis + to serue hym Wele ny lenger + and so shal he le hastily so full of noughty people that When he Wolde he ay not be delyuerede of theym ¶ And said it is conuenient for a kyng or a prince to lerne and knowe but not all for there is many thinges that a kyng or a prince ought not to knowe nor vnderstande

Z Alquinus sayde + that men receyue grete benefices daily of gody oure creatour al be it that they be synners They they be boude + to thanke hym for hys graces + and to aske hym pardon for thayr trespasses ¶ And said many thyngis seme right goody + that be full lude + and after gretely blamed + And many thynges be dispraysyd in the begynnyng + that afterward

ley founde goode and desiredy ¶ And sayde Bettir it is to the to haue grete necessyte, than to lowe of hym in whom thou hast no truste ¶ And sayde If thou labour to teche a foole, the more shal folye encresse ¶ And sayde I meruell of thods that absteyne them from metis noyng to the body and maketh none abstynence of synne ¶ And sayd multeplye silence. for that auoydeth prelles and vse trouth Whiche discipline shal mayntayne the and thy werkis, & he that wole wele kepe the feyth, ought to leue to his frende of his goode, and to be gracious to them that he knoweth goody and no denyer of Justice to his ennemye, and to eschewe alle thingis that touchath dis worship

Omer was an anuciente kerciser in Grece and of the greteſt astate there. he was after moyses, .C. lv. yere he made many goode thingis. and alle the kercisers of grece followedy his discipline. The whiche omer by fortune was takey and emprisonedy. and put to be solde as a prysonner or a bondeman. And than one axedy hym. whens he was. He saydy of his fadre and of his modre. Wilt thou that I shall keye the ¶ And he answerdy Why axest thou me counseyle what thou wolt do with thy siluer ¶ And they axedy hym. wherto he was good He saydy. To be delluerey. And so abode longy in prysoy And at the last they lete hym go. He was A may fayre formedy. and of large stature. and lyuedy. CXiij. yere And here after followe his seyings. he is discrete that can refrayne his tonge ¶ And sayd. he that werkith by gseyl yeueth him self rest and labour to other ¶ And sayde it is afrendely lyuingy to dele withoute fraude & barat ¶ And

saide accompanye the with good people. and thou shalt be
on of hem. accompany the with hadde, & thou shalt be on of
thoos ¶ And saide he is good and liberal that applieth him
to good werkis and clene. and that putteth them in encra-
con or euer ther come ony occasion of empeschement ¶ And
said the hert shyneth in vertue and is sure whan it is set
in sapiece And fraude & barat is in the fruit of euill though
tis ¶ And saidy the mouth sheweth ofte, what the hert
thinketh ¶ And saidy the looke sheweth somtyme the dis
posicion of the hert afore the wordes been spoken ¶ And
saide it is agrete surete for amay to purueye by tyme in his
causis ¶ And saide it is merueile of amay, that may be
in resemblaunce to gody. and enforceth him self to be like
to the bestys ¶ And said beware thou do ne take no thing
that thou feest to be accusedy of. for if thou do thou shalt be
the accuser of thy selfe ¶ And saide payne thy self to winne
good condicions and vertues. for therby vices & harmes
shalle eschewed ¶ And saide ther was somtyme a wise
may shapedy out of a brokeny and lost ship in to ay Isle
of the see. and so keyng ther alone dwelle a figure of geome-
trie, vpon the sandis. where with he was fonde by certaine
shipmen. that brought hym to the kyng of that grounde
tellyng hym that cas and auenture. And therfore the
kyng sent through alle hys prouynces. and chargedy
them they shulde enforce them self to lerne and haue suche
connyngis as shulde byde with them after theyr ship were
lost. that is to sey. science and goode werkys ¶ And
Amay kerith with hym. y. vesseles the on be fore and
the other be hynde. In that byfore be the errours and vices

of other folkis/ In that behynde be his owne ¶ And saidy to his sone. Beware that thou be not couetous/ for if thou be couetous/ thou shalt be poure ¶ And sayde If thou be pacient thou shalt be preysedy/ If thou be prowde/ thou shalt be blamedy ¶ And sayde/ A man is better than all other bestes of the erthe ¶ And sayde/ Sapience is as to werke by science ¶ And sayde knowlege is better than ignorance ¶ And sayde this worlde is an house of marchandyse somme wynne therin by theire goode dedis/ and somme liese by their evyl gouernance ¶ And sayde by grete diligence sommen atteyne to their purpose ¶ And sayde/ he that hath grete myght and gouernance in this worlde/ ought to haue no grete reioyssyng/ and he that hath noon/ is dispreised ¶ And sayde there is no wikkeder thingy than lyeng/ & there is no goodenesse in alyer

SOlon was of Athenes and made many bookis of predicacions/ And establyssheds the lawes there Whiche was a Cyte in thos dayes fulfilled with wysemen he hade many versis teachyng folkis to eschewe their propre willes ¶ And sayde/ What thou wilt doo ony thing folowe not thyn owne wil but seke counsel and therby shalt thou knowe/ the trouth of the werkes ¶ It was asked him/ What was the mooste difficulte in a man ¶ He answerd + To knowe hym self. To kere hys franchyse or liberte. To speke in places where he ought not/ To be angry/ with that he may not amende & to coueyte that/ that he may not haue ¶ And said the thingis of this worlde ar establissheds by lawes/ & the lawes be

sustayned by . ij . thingis that is to say by sworde and by hanyere ¶ And sayd to his disciples . Ware that ye be no mokers for that engendreth hatered ¶ And saide the vertuous studes of a man be not thoos . that he yeueth hym self but thoos that ley yeuen hym for his goode werkes . And it was asked hym who was liberall he saide . he that vsith liberalite . not couetyng other memes goodes ¶ And said ay euil tonge was sharper than a glayue . Atche man asked hym what were his goodis . he answered my tresor is suche that no man may haue yt without my wyll and may not be mynissched for noo thing that I yeue of it but thou maist departe with noon of thyn without dymymiacion ¶ And said if thou wilt . the loue of thy frende shal abyde ferme vnto the . be curteise to hym and spare hym in his angre or errour ¶ And saide . thou oughtest not to yeue a man greter preisyng in his psence than he is worthy for he knoweth the trouth And was axed hym howe a man shold wyme frendes . he answered in worshipping & seyng good of them in their absence ¶ And sayd a goode saule hath neyther to grete Joye nor to grete sorowe for she reioyseth nat but when she seeth goode thynges and noon euyll . and hath no sorowe . but when she seeth the euyll thingis and noon goode . And whan she loketh on all the world . she seeth the goode & the euyll so intermedled that she shold not simply reioysse her self nor trouble her self angrely ¶ And saide a kyng that doth right & Justice shall reigne and gouerne wele his people / & he that doth Iniustice and violence seketh another to reigne for hym ¶ And said it behoueth a king or a prince / first to ordre & dresse hym self & after to

dresse other / or ellis he shulde be like him that wolde dresse his shadowe afor him self / And yt was askid of hym Whan Contrees and townes wer wele gouerned / He answerd and sayd Whan their princes rule them / after their lawes

SAbyon was agrete deffendour of his neyghbours & hadde certayn frendes / Whiche a king wolde slee And Whan the sayde sabyon vnderstode it he wēt with them in resistence of the sayd king Whiche king assembled so grete nombre of knyghtes ayenst him / that he was discomfit & taken / and was commānded to be put in engyne and tormēted / Withoute he wolde acuse them that wer cōsenting to make werre ayenst the king / Whiche Sabyon answerd that for no payne / he wold not telle that thing / that shulde noye his frendes / And in dede beyng in the engyne cut his tong with his owne teth / to the entent that he myght not acuse his felowes and frendes ¶ And the sayd sabyon lyued, vl vij. yere / and her after followed of his seynges to his disciples ¶ And sayd if ye lese eny thing say not ye haue lost it but saye ye haue restored that was not youres ¶ And sayde to one of his disciples / multiplie thy frendes and that shal assuage thy care ¶ And sayde a wyseman ought to be ware, howe he weddeth a fayre woman for euery man wil desire to haue her loue / And so they wol seke their pleasirs + to the hurt and displeasir of her husband ¶ And sayd, Delectacion in richesse is a dangerous vice / And there cam one of his seruaunts vn to him on a tyme and tolde him that his sone was dede + & he āsuerd that he knewe wel p he was mortal & not imortal

and a man ought not to drede the deth of the body. but the deth of the saule. Don asked Why he said soo. considering that he held the opynion that a resonable saule myght not dye. he answerd Than a resonable saule is conuerted to the nature of a beste Withoute vse of reason al be it that it be sustaunce incorruptible. yet is she reputed for dede. for she leseth the Intellectif lysse. he founde a yong ouer man sitting Vpon the see syde Weppyng thaduersitees of this Worlde. to Whom he saide. dyspaire the not. for if thou were With grete richesse in the mydel of yendre see in grete danger of thy body. and of thy goodis. thou Wolde Wisshe right hertily to be here With oonely thy lyue saued. Also. and if thou were prisoner. and the kepers Wold selle the. and take from the all that euer thou haddest thou Woldest be gladde to haue oonely the deliuraunce of thy body. the yong man answerd that he tolde him trouth. Wele than saide Sabion Onto hym. nowe thynke than that thou hast bey in all this dangers and hast ascaped them. and art nowe at thy free liberte. therfore holde the content With the state that thou nowe standest in. And so the yong man departed gretely recomforted.

Ypocras Was disciple to Esculapius the second Whiche descended of blode Royall. And he Was the first fynder of the art of phisike. Whiche he shewed and taught to his children and comaunded it shulde not be lerned to ny Straungers but oonely from the sadre to the sone And so the saide scie̅ce to rest in them And comanded that they shulde dwelle in the middel habitacion of greece in. iij. Isles. And ypocras rested in the Ile of Thau

And in the ij. other Isles the studye was lost in his dayes
The oppinion of the first. Esculapius. was that phisyke
shuldy be vsedy onely by experience for it was neuer founde
but onely therby. and so was it vsidy. M. CCCC. yer
after til that another phisicien came called Methio9 whose
oppinion was that experience without reason. was a dan
gerous thing And so they vsedy these. ij. opynions. viij.
honderdy yeer. till another phisicien cam called Gramar
dos. whiche dispraisedy the experience. saynge that to many
errours grewe therby and that in occuppynge phisike a man
ought to vse reason onely Not withstandyng he hade. iij
disciples whiche held after him. iij. diuers opinions The
on vsedy experience onely. The other reason onely The. iij
subtil craftes and enchantementis. and soo these. iij.
weyes were vsidy. viij. C yere till that plato cam. Whiche
taught diligentely the seyngis of his predecessours in hys
science. and shewedy that experience onely was dangerous
and reason onely colde not be sufficient. & tooke the bookes
aswele of subtil crafte. and enchaūtemēt as those of onely
reason. and brent them all. but those that were of reason
and experience to gider he reteynedy and kept hem and
comaunded that they shuldy be vsedy. and after his deth he
lefte the crafte to. v. of his disciples The first to ordeigne
phisike to the body. The. ij. to lope and to lete blode The
iij. to hele woūdes The. iiij. to hele seke eyen The. v. to
knytte and hele broken bones And aftir this came Escu
lapius the. ij. Whiche taught diligentely the diuerse opinios
And in especial those of plato. Whiche he vsedy and tooke
for most true and resonable And he left after hym. thre

disciples that is to sey/Ypocras and.ij.other Whiche dyed and so rested that science and crafte onely in him. than rested ypocras alone parfight in vertues in his dayes vsing reason/The Whiche ypocras seeyng the crafte of physike in Weye of perdicion because alle his felawes Were dede. and that he Was left onely in the Isle of thau. Thought that he Wold for the moost prouffyt that the craft therof Were shewed. and taught not onely to his children and kynnesmen. But generally to alle that Were apt to lerne it And dampned in that science dyuers thinges and added to certayn compylacions in breue Wordes. And commaunded his.ij.sones that Were maystres of sciences that they shulde shewe It generally. for he sayd It Was more conuenable/It shulde be taught to straungers able and apt to the lore/than to his owne kynnesmen not disposed to lerne. And as he ordeigned Was don and Is vsid to this daye/and in his lyff he shewed hit to dyuers straungers and made hem expert therin/taking promisse of them to teche it further/It happed that a kyng of perse called de four sent vnto the kyng of thysle of Thau called pylate prayng him to sende him.ypocras/and he Wolde yeue him/C kyntalwes of golde/and than Was the lande of grece deuided in many kyngdoms/of the Whiche somme gaf truage to the kyng of perse/And so dyd that of Thau/The Whiche lade ypocras go to the sayd kyng of perse/for to hele certayn pestilences that Were than in his Royaume/Seyng If he went not/It myght be to grete a danger to the Isle seeing the sayd pylate Was not of power to resiste the said kyng of perse/The Whiche ypocras ansuerd that he Wolde neuer

goo to hele the enemyes of grece. Also thenhabitauntis of the townes where he duelledy in + saidy they hadde leuer deye than ypocras shulde departe from them + The saidy ypocras was + Cylvij + yere after Nabugodonosor + he made diuers bookis of phisik of the whiche + yyy + he hadde andy of thoos xij + the most he studyed by ordre Other bookis he also hadde of Galyens makyngy + The saidy ypocras was of litel stature grete hededy + croke backedy + moche studyeng andy of litell langage + andy moche lokyngy downy to the erthe / holdingy in his honde a flabotomye of munycion for latyngy bloody or a grene braunche prouffitable to the eyey / he leuyd four score + vj yeres wherof he employed + v vij + in studye / and the remenaunt in exercisingy of his commyngis + Andy here followeth dyuerse of his seyngis Pouertie in surete is better than richesse in fere ¶ Andy saidy that the lyf is thought short / the peyne is thought longe / experience harde to come bye andy Jugement daungerous ¶ Andy saidy the helth is not to be slowthfull in goode exercises andy nat to fil hys body whiche wynes andy metes. ¶ Andy saide it is better to amyrnsshe that hurteth than to encresse that helpeth ¶ Andy saidy / the herte is tourmentedy by + iij + passions / that is to saye with sorowe andy thought of sorowe cometh the dremes andy the fantasyes / andy of thought cometh the wakyngis andy vnrestis / andy sorowe is a passion of thynges past / andy thought is fere of thynges to come ¶ Andy saidy + that saule is lost / that setteth hys entēt vpon wordely thinges + that is to sey in couetise And said he that wol the lif of his saule lete hym mortifie hit / yeue it payne in this world ¶ And sayd ther

may wele be loue bitwene ·y· wysemen, but not bitwene ·y· fole, al be it that their foolyes bee equall, for wyt goth by ordre and may concorde in one sentence · but in folye is noo due ordonaunce and therfore may they neuer concorde in loue ¶ And sayde · A man ought not to swere, but yt is so/or it is not so ¶ And sayde holde you content with that · that ought suffise you · and so ye shal not haue no gruggyng, the lesse grugge ye haue, the more ye fle fro malice and wikkedenesse withdrawe you also from synne, & seke the ende of vertues and goodenesses ¶ And sayde · He that wol be fre let him not coueyte that thinge/that he may not haue/for and he do he is bounde therto · and therfore if thou wilt haue that thou desiuest desire that thou mayest haue, It was asked of him a question of auyl and vile thinges, To the whiche he answerd noo thing · They asked him wherfore he spake not, He sayde that silence was the answere of suche questions ¶ And sayde, This worlde is to noo creature perpetuel · therfore they let noon differe or delay to doo goode thinges as longe as he may, And namely that, that he sholde wynne goode renommee therby ¶ And sayde He that knoweth not trouth is rather lyke not to do it/than he that is enfourmed and taught therto ¶ And sayde/Science is like a rote of a tree/and operacion is like the braunches · and science is like a thing engendryng, And operacion is like a thing engendred ¶ And sayde, Take a litil of science at ones, so that thou maist kepe it and lerne more · For if thou wylt take more at ones than thy wyte may suffise thou mayest lightely forgete all

Pitagoras saide that it is a Right blessedy andy a noble thing to serue godd & to sayntifie his saincte to dispreyse the Worldy + to vse Justice, and of alle vertues + the moost principal is to absteyne hym fromy symne. Andy it is goody to vse fastynges & studyes, and to make hym to be bilouedy + andy it is goode to haue sciēce to vnderstande the trouth of thinges. and to lerne it to the meny and shewe it to the Womeny he ordeignedy also predicacions andy to polisshe andy enourne the speche ¶ Andy said the saule is perpetuel and couenable to receyue merites and peynes, he moderatedy so his mete andy his drinke that he Was at noo tyme fatter nor leener thay other. he Was a subtil may andy louedy aswele to do good to his frendes as to hym self. saynge the goodis of frendes ought to be comyn He made. CC + four score volumes of bookes. andy Was borne in the countre of Samye ¶ Andy said ay harme not durable is lettir thay a Welthe not abiding. And that Was Wreten both in his seale and in his girdil ¶ And said as the begynnyng of our creacion cometh of godd. right so is it behoueful. that at our ende our saule retourne to him ¶ And saide if thou Wilt knowe godd enforce not thy self to knowe the Wordely people ¶ And saide a Wysmay reputeth not the Worship of godd in Wordes but in dedes ¶ And said sapience is to loue godd, andy he that loueth godd doth that godd loueth And he that doth the Werkis that godd loueth is toward godd. and he that is toward godd. is nygh vnto hym ¶ And said godd is not Worshipped by the sacrifices or by other oblacious doy vnto hym. but onely by the Wyll andy acceptable ententis ¶ Andy saydy he that clatereth moche

it is signe that he hath litil knowlege ¶And sayde at all
tymes whatsomeuer thou do/haue in thy remembraunce that
god is by the/and knoweth thy thoughtes / and seeth
thy dedes + And therfore by reason/thou oughtest to be a-
shamed to do amysse ¶And sayd/God onely knowith
the wyseman that dredeth him.and mercyfull not though
the people knoweth not the ¶And sayde/God hath not
in this worlde amore couenable place/than in a clene and
a pure saule ¶And sayde/A man ought to speke of ho-
nest and goode thinges / and ellis harkyn to them that
wil talkie therof ¶And sayde.grugge & eschewe all vyle
thinges aswele of the/as of other / but in especiall of thy
selfe ¶And sayde /purchasse the goodes of this worlde in
rightfull laudable & worshipfull manere & dispende them in
like wyse ¶And sayde/kepe thy pacience when thou herest
lesinges /and do thoo dedis that noman may speke harme
of/and entende to the surtie of thy body/be attemperate at
thy mete in thy drynke/in thy lying with women and in
all thyn other labours ¶And sayde/enforce thy selfe to
do soo wele that other men haue enuie at the ¶And sayde
Dispende not to outrageously nor be not to scarse/so that
thou be not bounde to thy tresore/haue therin attemperaunce
and mesure/whiche in all thinges is prouffytable ¶And
sayde + Be waking and herkenyng to thy counseyle /for
thy nedis/for if thou slougth it/or slepe it/hit myght cau-
se the to be partener of thyn owne deth ¶And sayde me-
dyll the not to do eny thing + that ought not to be doon
And said/he that is not content can not atteyne to trouth
And saide/he that hath no science/ought to be dispraisid

¶ And sayd the Juge that demeth not Rightfully/deser-
ueth grete blame. Ware that thy tunge spelie no Vilanye nor
that thou yeue thyn eares to here it ¶ And sayd a man
ought not tenforce hym self in this World/to make pur-
chasses nor byldyngis to serue other after his deth. but
ought to peyne hym to Wynne and to gete suche thyngis
as may prouffit him after hys deth ¶ And sayd. It is
lettir to a man to lye Vpon the harde grownde leleuyng fer-
mely in god. than to lye in a bedde of gold/puttyng doubtes
in hym ¶ And sayd. let thy marchaundise by spiritu-
ell and not corporell. and thencresse and Wymyng shal
be goode. and durable ¶ And sayd. he that hath pite
Vpon hys owne saule sereth our lorde ¶ And sayd Whan
thou Wylt sette Vpon any man. thynke thou Woldeste deffen-
de the yf thou Were set Vpon ¶ And sayd dispose thy saule
to receyue alle goode and couenable thynges ¶ And said
sette a syde the Vanytes of this World. for they lette and
empesche thy reason ¶ And sayd. thou oughtest not
to slepe any nyght. till thou hast remembred and conside-
red/thy dedes of the day past. And yf thou haue Weldoon
be glade & Joyoy therfore. and thanke godd therof. And
yf thou hast exred and doon a mysse. repente the therof
and aske forgeuenesse and pardon of godd. and in
thy self so doyng. thou mayest opteyne Vnto hys grace
¶ And sayde. Whan thou shalt begynne any Werke/pray
godd of helpe to bringe yt to a goodd conclusion ¶ And
sayde. yf thou haue haunted any felowe. and thou se hys
companye is not couenable Vnto the. spare it. and yet dele
so that he be not after thin enemy/& proue euery man by his

dedis/andy not by his Wordis. for thou shalt fynde many of euyl Werkis. andy goode Wordes ¶ Andy sayde. A man may nat refrayne him from doyngy amysse. but Whay he hath trespassedy. let him beWare to fall eny more in that erroure ¶ Andy sayde. Wyne is ennemye to the saule in takingy of it outrageousely. andy is like settingy fyre. to fyre. And sayde. a seruaunt ought to be obeyssant vnto his lorde/but not so absolutely that he lese therby all his liberte & fraunchise ¶ Andy sayde. It is more couenable for a man to suffre deth. than to put his saule in perpetuel derknes. Andy sayde. Lette not to doo goode dedis. though they be not pleasaunt to the Worlde ¶ Andy sayde. dele alWaye so to thy power. that thy saule may stande in goode andy noble state Whatsomeuer falle of thy body ¶ Andy sayde. Aclene and pure saule hath no delyte in Wordely thingges ¶ Andy sayde. go not the pathes that thou maist gete hatredy therby ¶ Andy sayde. thou oughtest to Wyme frendis/for the maynteynyngy of thyn astate. andy do not thoo thingges that thou couetest. but that thou oughtest to do. andy take hede Whay thou shalt speke. and Whay thou shulde holde thy peace ¶ Audy sayde. he refreynetb him from couetise that lettetb not to spende his goode for his frendes ¶ Andy sayde. Put all couetise from the. andy than shalt thou appereyue trouth ¶ Andy saydy. He is not Verey pacient that suffrytb but as moche as he may. But he is presentely pacient. that suffreth ouer his power ¶ Andy sayde Pytagoras. Right as a leche is not reputed nor takeny for goode nor connyng that heletb other. andy any not hele him selfe. right so is he no goode gouernour that gmandetb

other to eschewe vices + and nether ay nor wyl leue them
him self ¶ And sayde, the worlde varieth nowe wyth the
and nowe ayenst the / If it be with the / thinke to do wele / &
if it be ayenst the / take it pacently ¶ And sayde + many
harmes cõme to beestes, by cause thy be domme + and vnco
mey through their owne speche ¶ And sayde, harde it is
to greue hym that ay abstayne hym from + iiij, thingis that
is to witte hastynesse / wilfull frowardenesse, pride, and
slowthe, for hastynesse causith repentaunce, wilfull frowar
denesse deuesse causeth losses, pryde causeth hatteredy, and
slowth causeth disprayseng + The salbe amay right nobly
and richely arrayedy / whiche hadde vyle and foule wordes
To whom he sayde / Other speke after thyn arraye, or lete
thin arraye be affir thy wordes + The kyngy thay of Cecil
le desiredy him to dwelle with him + To whom he saydy, thy
werkes and thy demeanyngis be countrary to thy proffit
And thin office is not wele executedy + for thou distroyest
the fundement of thy feyth, wherfore I wol not dwelle
with the / for the physicien, Is not sure + for amongis his
pacientis, he may take sekenesse ¶ And saydy + If thou
wilt that thy children or thy seruauntis do no falbes thou
desirest a thingy innaturall ¶ And saydy, The saule that
is in the company of goody people is in delectacion & Joye
And when it is amonge euyl, It is in sorowe a & heuinesse
¶ And sayde, The wyseman thenketh on the wele of
his saule as attentyuely as other attende to the wele of then
bodyes ¶ And sayde / take frenship of hem that thou seest
folowe trouth / & thinke or thou werke ¶ And said right as
a phisicien ay not hele his pacient without he telle him the

trouthe of hys disease. right so may not amay be wele
counseylled of hys frende without he telle hym the playnesse of hys cause ¶ And seyd many ennemytees growen for faulte of trust betwix parties / and trust causeth ofteyn many harmes ¶ And whan pytagoras sat in his cheyre he used in shewyng his doctrines to saye. mesure your pathes and go the right weye. & so shal ye go surely Attempre you from couetise/and your goode astate shall dure. vse Justice /and ye shalbe bylouedy and dredde. kepe nat your body in grete delectacions/for and ye so do ye shal not conyfusteyne the aduersites that myght falle vnto you. And he salbe an olde man that was shamefast to lerne. to whom he sayde Saïence is lettir in age than in yought. ¶ And sayd. If thou wylt dispreyse hym. that thou hatest. shewe not that thou art hys ennemye And sayd. a goode kyng or prince ought to thynke diligentely to the state and guydyng of hys lande. and ought to ouersee hyt as ofteyn as a goode gardyner doth his garden ¶ And sayde hyt behoueth a kyng to yeue exāple him self to kepe his lawes/and se that his next kynmesmeny and frendes do so after hym and it apartenethnot to a kyng to be prowde nor to do aftir hys owne wil onely nor to ride couertely/nor in no derke nyght but gladdely shewe him self open faced amongis his people/and conueny ently be conuersant amongis them without ouermoche familyarite ¶ And whan a kyng or a prince shal go to his rest. that he se ther be goode wache. and if they faille therfyn that he punysshe them wele / and to beware to ete the mete that a Jalous woman yeueth hym or ny other

suspect persone ¶ And sayde. the wele disposed may remembreth /but his synnes / and the evyl disposed hath mynde/but on his vertues/ It fortuned his wyf was decessed in a fere countre /and sony aped him If there were eny difference to dye in their propre lande ovellis fere from thens/ He answered/ Wherfomeuer one dye /the weye to the other worlde is all like ¶ And sayde to a yong man that wolde not lerne in his youthe/ If thou wolt not take peyne to lerne thou shalt haue the peyne to be lewde . and vnconnyng ¶ And sayde god loueth thoos that bee disobeissaut to evyl temptacion ¶ And sayde/ good praeyer is one of the beste thinges amay may present to god/ & if thou axe him eny boon lete thy werkis be agreable vnto him

Diogenes otherwyse called dogly bycause he hadde sony condicions of a dogge/and he was the wyseest man that was in his dayes . He dispraised grete ly the worlde/and lay in a tonne/ Whiche he tourned for his auantage from the sonne/ And the wynde/as it pleased hym / and therin he rested whansomeuer the nyght fil vpon him/ He ete whansomeuer he was hungered were it by day or by nyght in the strete or ellis where wythoute eny shame therof . And was content wyth . ij . gownes of wollen cloth in the yere . And so he lived and gonuerned him self til his deth . Somme aped him why he was called dogly / he sayde be cause I barke vpon the foolles and fawne vpon the wysemen . Alexandre the grete came vnto him of whom he toke litle regarde . he aped him why he sette so litil by him / seeyng that he was so mighty a king and hadde noo necessite/he answered I haue noght to

do nor sette by him that is bondeman to my thrall. Why qdy
Alexsandre + amy J so thay/ye saidy diogenes. for J amy lorde
andy maistre to all couetise + and holde her vnder my fete as
my thrall andy couetise is thy maistresse / andy thou art
bounde vnto her. and so art thou bounde to my thrall Thay
saydy alexandre. yf thou wylt aye me eny thyngy of this
worlde J wol yeue it the Dyogenes answered + Why shulde
J aye the eny thingy + While J amy richer thay thou art. for
that littil that J haue contenteth me better thay all the gre
te quantite that thou hast satisfieth the + J pray the stande
out of my light. andy take not from me that. that thou
maiest not yeue me. Wele qdy alexandir. Who shal bery the
Whay thou art dedy He answerdy. he that wol not suffre the
stenche of my carcyn aboue the erthe ¶ Andy the saidy dio/
genes saide he is not parfitely goode. that doth but onely
absteyne hym from euil dedis. he salbe a Jongmay of good
andy vertuouse disposicion. Whiche was euil visagedy. to
whom he saide/the goodenesse and vertues that be in the yeue
beaute in thy face And somy ayedy him Whay it was tyme
amay to ete He saidy Whay he hadde apetite and mete. and
if he hadde noon/ Whay he myght gete it ¶ Andy said it is
goode amay kepe hym from the gyle of hys ennemy. Andy
the enuie of hys frende ¶ Andy saidy right as amay appe
reth gretter in a myst than in a clere weder right so appereth
more his vice in his Jre than in his pacience ¶ Andy saydy
to alexandre thinke not thou art the more worthy for thy
beaute. tresour and riche araye/ but onely for thy liberalite
andy goodenesse. ¶ Andy saydy. Whay thou dispreysest
a vice in another may + loke that thou vse hyt not thy self

And sayde. Whan thou seest a dogge leue his maistre, & folowe the. Dryue hem a waye. for right so wil he leue the to go to another. He sawe a man that prayed god to yeue hym sapience. To whom he sayde, thy peticion auayleth not, without first thou payne thy self to lerne it. And sayde. of alle vertues of humanite, the greter quantite therof is the better saue of wordes. And said it is not honest to yeue praysing to a man of a thing that he hath not deserued. He sawe a peyntour that was waye a physicien. to whom he sayde thou knowest that men might se at the eye, the fawtes that thou dideste in thy crafte, but nowe they may not be perceyued for they ar hidde vnther the erthe. And he sawe right a faire persone, whiche was a foole. and than he sayde. ther is a fayre house. and right an euyl hoste herbowwed therin. He sawe also a foole sitte in a wyndowe. And he sayd, Ther sittith A stone vpon a stone, One axed him What was loue. He sayde. It was A sekenesse that grewe of Idelnesse and for lakke of vertuouse exercise. One axed him What was richesse, He sayde Absteynyng from coueti, se. The sayde Diogenes was in A season seke. and his frendis cam to visite him. Seyng wowe ye nat. for youre sekenesses come but of goddis wille. He answerd Therfore am I the more aferd. He sawe an old man that dyed hys heres To whom he sayd. Thou maist wel hide thy whyte herres. but nat thyn age. And sayd. It is more behoofull. thou goo to the leche. Than the leche to the. And semblably I seye it. of the leche of the saule. And sayd. Diogenes If thou wylt correcte eny man shewe it not by violence. But as the

surgyen doth to the seke/that is to saye softely and pacient
ly but and thou wilt correcte thy self/dispose the as the
hurt may. doth to the leche. It was ayed hym/howe a man
myght kepe hym from ire/he answered/a man ought alle
waye to haue in remembraunce that he can not at alle tymes
be serued but somtyme shalle seyn to do seruice/and also
he shal not be alweye obeyde but at sumtyme he must obeye.
and he shal not at alle tymes be suffered in hys wyl but
at sumtyme he must suffre hauyng thys in hys mynde/ it
shulde appease hys ire. ¶ And therome agester afore
Alexandre sittyng at his dyner / riche praised hym ou/
trageosely. and dyuerse herkened greetely therto/the said
dyogenes began to ete faster than he fore. son ayed hym
why he herkened not the feyre seyngis of the gester/he an/
swered. I do more prouffitably than to herken lesyngys
what is suche praysing worth. than he is neuer the better
therfore ¶ And sayd/yf thou talke wyth a straunger
speke not to moche/til thou haue first made comparison by
twene the comyng of his science and thyn /and yf thou
synde thyn better than hys / speke the boldelier and ellis
holde thy peace and lerne at hym ¶ Dyuers dylicious
persones blamed hym of hys maniere of leuyng and he
sayd/it lieth wele in my power yf my lyst to lyue after
youre guise/but it is nat in your power to lyue after my
maner ¶ And it was tolde hym that certayn persones
hadde sayde euyll of hym in hys absence / he answered it
shall not hurte me though a man strike at me and touche
me not. ¶ And sayd. it is a churlisshe condicion to
answere dishonestely/ and a noble condicion to answere

pacyently ¶ And sayd / There is no greter treasour than Discrecion and Wytte / Nor greter poverte than Igno raunce / Nor better frendeship than goode condicions / nor better guyder than Is goode fortune ¶ And sayd / Sek kenesse Is the prysson of the body. And sowlle Is the prysson of thy saule. There Was Amasy of grete byrthe that re buked hym / To Whom he sayd / My blode and lynage is enhaunsed by me / and thyn Is hurt and lowed by the ¶ The sayd. Dyogenes Was of litil speche / And one asked hym Why he spake no more / He answerd There Was grete vertue in Amamys eeres ¶ There Was a man sayd hym grete vylanye to Whom he sayd No Worde One asked hym Why he answered not / He sayd I coude do hym no greter dysworshyp than he doth hym selfe For he hath contrybued blame vnto hym that hath not deserued it ¶ One asked hym / How he shulde trouble hys ennemyes. He answerd Enforce thy self to be vertuous and good. And If thou Wilt. that thy goodenesse appere grete vnto straungers / Repute to them thy self litil ¶ And sayd. If thou yeue power to thy Wyff onely to trede vpon thy fote on the mowlle she Wold trede vpon thy hede ¶ And sayd. Company of Women Is an hazme that ary not be escheued ¶ And sayd. He that doth good for the goodenosse of hit onely / ought not to drede bifore Whom he doth nor for the praising ne blame there of ¶ One asked him Whay he shulde knowlle his frende / he sayd in necessite for in prosperite every man is frendely There Was another may saide Vilanye vnto him Wher at he toke noy anqre. It Was asked him Why he Was so incite

he aunswered other hath he saide soth or liedy/ yf he haue said
trouth/ I ought not to be angry+ and yet lesse if he haue
liedy. he salle a may clatere so muche that ther wolde no body
make hym holde his peas/ to whom he saide/ frende thou hast
ij+ eeres and but oy tunge/ wherfor thou oughtest to herken
double as moche/ as thou spekest+ he salle a faire yongy man
that dede grete diligence to lerne/ to whom he saide ye do pas-
singy wele to make your dedis assemble your kealle.

SOcrates in grekes tonge is to say/ keper of Jus-
tice he was maried aynst the custume of that cou-
tre whiche was that goody and vertuous people
shulde be wedded to gedres/ to thentent that theyr lynage
myght be the better but he weddedy the worst woman that
was in all the lande and hadde. iij. children by her/ he loued
and worshipped sapience somuche/ that it was a grete hin-
derance to all his successours / for he woldy not suffre his
science to be written. And saide that science was pure and
clene/ wherfore it was couenable/ he shulde be onely sette
in mynde andy corage andy not in skymes of dede bestes
nor in no suche corrupte thingis/ andy therfore he made no
bookis nor yaue no doctrine to his disciples/ but onely by
wordes of discipline/ andy that opinion he holde of Tumo
whiche was his maistr for as the saide Socrates beyngy
of tedre age axed his maister/ Why wil ye not suffre me to
write the doctrines that ye teche me Tumo aunswered hym
couetest thou more the wild bestes / skymes to be worship
pedy with sapience / than thengyne of man I sette the case
that oy mete the in the wild feld/ andy axe the conseile upon
a question. were it goody that thou shuldest saye/ let me go

home and ouer see my bokes first. It were more honest to ha
ue a recours to thy remembrance and therupon briefly to de
termyne/ It were so certamely sayd Socrates/ Wel then/
retayne it wel in thy mynde. that thou shalt lerne. And
put it not in thy booke in which oppynyn the said Socrates
rested/ he defended that no man shuld worship false ydolles
but wolde that all honour and worship shuld be referred
to the creatour of all thyngys. and for that oppynyon he
was condepned to deth by xij. Juges of Athenes. which
ordeigned that he shuld drinke certein poysons/ wherof the
kyng of that countre was sory. but he colde not reuoke the
sentence. he gaf him as long respit of his Jugement as he
myght. The said kyng hade a ship charged with thinges
that in certain tymes shuld be offred in the temple to the
ydoles. he hadd a custume that he wolde yeue noo Jugemēt
and especially vpon mannes deth. till the said ship were
retourned to athenes/ which was not yet com home And
vpon her comyng home one of Socrates felawes called
Inclites tolde hym in the prison/ that the said ship sholde
come to the porte on the morowe or the neyt day. wherfore he
saide. It wer good that we shulde yeue. CCCC. peces of
golde to thy kepers. that they wold kete the secretely escape
and than myghtest thou go to rome and nedest littill to
drede them of athenes. he answered. all that I haue is not
worth four honderd. peces of gold. no said Inclites. I
and thy frendis haue so muche which we wolle gladdely
yeue thy kepers to saue thy lyf if it please the. to the which
socrates answered this cyte wherin I must suffre deth. is
the naturall place of my birth wherin I must dye without

deseruyng onely by cause that I reprene hem from doyng in
iust dedes/and for worshippyng the false and vayne ydolles
and that I wold have them honour the true god. Wherfo-
re I saye/ If this men of my nacion persecute me for fustey
nyng & seyng trouth/right so wil strangers do wherfomeuer
I become/ for I wol neuer spare to say trouth nor vse no
lesinges/and certaynly thoos wolde haue lesse mercy of me
than thoos of this towne/ where in I am born / It happe-
ned that the thirde daye his disciples cam vnto him & fonde
him in prysoy /by the comaundement of the/ yij/ Juges they
axed him many dowtable questions/touchyng the saule/ he
ansuerd them /as largely and as gladely as euer he dede
wherof they merueylled to vse so grete gstaunce in a man
so nygh his deth / One of his disciples called Demay sai
de maistre I knowe wele / It is an harde thing to the . for
to shewe and teche vs in the cace/that thou nowe standest
in & lakking of thy lore is to vs a damegeous thing /for
in this worlde hast thou no felawe of good doctryne/ So-
crates ansuerd. Spare not to enquere of me what it plea-
seth you for it is to me a grete pleaser/they axed him ques
tions of the saule/ whiche he ansuerd/& after they axed him
of the state of the worlde/and composicion of the Elemen-
tis whiche also he ansuerd right perfundely/ And he said
vnto them I trowe the hour of my deth approcheth nygh I
wil kayne me & make me clene in this worlde/& sey myn ori
sons to thentēt that I shal haue no payne after my deth wher
fore I pray you spare me for a while/he entred to a hous and
kaigned him & said his orisōs/& than called his wyf & childe-
ren & gaue them many fair doctrines & bade them payne them

for to do goode adresse their saules to hym that all created
and than any one from the Juges to hym With poyson to
drinke ¶ And said O socrates thinke not that I am he
that maketh the to dye/for I knowe thou art the best man
that euer cam in this lande/but I am sent from the Juges
for to sle the/& here is the cōfection ꝑ thou must drinke take
it paciētly sithen thou maist not scape it/Socrates said I
take it With goode hert/& knowe Wele thou art not gylty
therof/& so drinke it And Whan his frēdes sawe that/they
made grete Weping & lamentacion Wherof he blamed them
seynig I haue sent a Waye the Women by cause they shulde
not do as ye do/he Went alittil from them/& saide O god ha/
ue mercy vpon me/& anone his synewes shranke his fete
Wexed colde/and than he leide him downe/one of his disciples
tooke a hoddekyn & prikked him in his feete/and aped him
If he felt ony thing. And he said naye/than he prikked
him in his thyghes /and aped him if he felt it/he sayd
naye. Anone the colde strake vp vnto his sydes than socra
tes saide Whan the colde cometh to my hert I must nedis dye
Than saide Inclites O dere maistre Welle of sapience and
of science correct and teche vs yet/Whyle thy speche lasteth
to Whom he saide I am noy other Wiese shewe you nowe dyyng
than I haue doon afore in my lyf The said Inclites saide.
syr comaunde me What thyng ye Wyll. he answered noo
thyng. and lift vp his eyen to the skye seyng I present
my soule to the maker of alle the World and so dyed
¶ The sayd socrates hadde. vij. M. disciples and dis/
ciples of his disciples. And in hys lyf he deuysed that
men shulde be guyded after. iij. ordres that is to saie in

Clergie, in knyghthode & in comones, and ordeigned the clergie aboue the knyghthode, the knyghthode aboue the peple and that the clergie shulde pray for the knyghthode & the peple the knyghthode sholde defende the clergie & the peple, the people to labour for the clergie and the knighthode ¶ The sayde socrates was of rede colour, & of competent stature hore hered, and wele faced, demure of speche, a grete studyer and loker vpon the erthe, and when he spake he waggeth his litil fynger, he lyued four score + in yeres, & was written in his scale, pacience & good byleue in god maketh a man victorious, And was wrytten in his girdel, hauing respect and consideracion to thende of euery thinge causeth the salu acion of the saule and of the body, he establisshed lawes whiche were sent into the East, West, South, & North, & all was gouerned by them ¶ And sayd, the first thing that thou shulde fye thy wil in is to kepe dryne Justice and to applye thy wil to the same, and not to do sacrefices nor no iniust thinges nor to swere no false othes, And sayd, right as a man is heled of his sekenesse, by vertue of a medycine, right so is an euyl man heled of his malice by vertue of the lawe ¶ And said to his disciples I am a talman, and vertues ben the sedes, and study is the water that moisteth them, wherfore if the sedes be not clene + nor the water sufficient, what someuer he sowen profiteth litil ¶ And said, one ought to meruaile at hym that forgeteth the perpetuall goodenesse of the other worlde, for the goodes of this worlde, that is not durable ¶ And sayd + the wele disposed saule loueth to do wele + & the euil disposeth saule loueth to do harme ¶ And said the goode saule graffeth goodnesse &

the fruyt therof is saluacion. And the euil disposed/graf
feth vices/and/ the fruyt therof is dāpnacion ¶ And said
the goode sawle is knowen by ꝑ she receyued gladly trouth
and the euill saule by that she receyueth gladly lyes
¶ And/ said/ that whey a personne dowteth in dowtefull
thingis and is stedfast in thoos that been open and euidēt
to the eye/it is signe that he is of goode vnderstanding
And/ said/ that the saules of them that ben goode / been
sorowfull of the werkis of them that been euil ¶ And said
the man that foloweth couetise leseth him self endelesly/ & at
the last is all dishonoured And who that hates it geteth
ynough/ & at the ende is right wele worshipped ¶ And said
that the goode sawle saueth him self. & other ben saued/ by
him ¶ And/ said/ the sawle knoweth all thinges/ & than
he that knoweth his sawle/knowyth euery thing. & he that
knoweth not his sawle/knoweth nothing ¶ And/ saide he
that is keytif to him self/he is more keytif to another & he
that is liberall to him self/is comonely liberal to another
¶ And/ saide litil teching suffiseth to the goode sawle/ & to
the euill soule mothe teching may not auaile ¶ And/ saide
that. vj. maner of men be/that neuer be out of angre/that
is to witte/the first is he that may not forgete his trouble
the. ij ay enuious man that dwelleth with folkis newly en/
richyd/ . the . iij . he that dwelleth in a place . where another
hath thriuen & he can finde no prouffit there. the . iiij . a riche
man falleth in pouertie. the . v . he that enforceth him self to
com to the state that is not bylonging to him to haue And
the . vj . he that hath dwellid/ with a wyeseman/and/ hath
noo thing lerned/ of him ¶ And saide who so payneth him

selfe to shewe doctryne to a man of evyl courage/resembleth to him/that wol maistrie a strong hors/ Whiche if he yeue him not a strong bitte with a corde/he shal never coy gouerne him¶ And sayde to moche haunting felisship engēdreth not grete loue betwene them/& absteynyng from them causeth ennemytees/& than it is best to dele therin moderately And/ saide he that doth good/ is better than the goode +& he that doth evyl/is wors than the evil¶ And/ saidy science is had by diligēce of men/but discrecion cometh of god. And saide Wysdom is the leche of the lawe/& monepe is the sekenesse +& When the leche may not hele him self/howe shulde he hele another And/ saide thou maist not be pfectely good if thou hatest thyn ennemy/What shalt thou be than if thou hatest thy frēde And/ saide this Worlde may be likened/ to a way full of thistles in a manere hidde/where a man is prikked/that entreth in it/& if he aspie them he wol beware of it And/ saide he that louth the Worlde/hath but labour /& he that hateth it/hath rest¶ And/ saide he is right sīple that is arrayn to departe from this Worlde/& besiech him to make in hit his bildīgis And/ said this Worlde is like a light brēning fyre/whereof a litil is good to kyndyll his light to shewe him the wey/& he that taketh to moche therof may lightely bren him self with al¶ And/ saidy he that setteth all his mīde in this Worlde/leseth his saule/& he that thenketh on his saule hateth this Worlde¶ And saide he that louetb this Worlde may not faile to fall in one of these/in/incōuenētis or both/that is to say/other to displease our lord god ozellis to be enuied at of mightier men then he is/ And saide man that seketh to haue ennemyes seketh his distruction/&

he that hath many enuyers & enemyes is in the danger of
euil fortune ¶ And saide this worlde is but a passage in
to the other worlde, and therfore, he that purueieth him of
thingis necessarie, for that passage, is the fuer for all pills
¶ And saide trouble not thy self gretly, with wordely ac
quisicōs, but resemble the birdes of the skye, whiche in the
mornyng seke but their refection for that day & semblably the
wilde bestes that cōme oute of the monteynes forto seke
their fode, and at nyght repeire home ayen ¶ And sayd
the exordiū is knowen in the ende to be euil, and that that is
goode, is the more clerly seen after therby, Plato toke vpon
him to go in a voyage and desired to knowe of Socrates
howe he shuld gouerne him self therin, and he saide dowte
the of thoos, that thou knowest, & beware of thoos that thou
knowes not, & go not by nyght, ete noon herbes that thou
knowest not, & loke that thou kepe the high weye, though it
be the lenger, entēde not to chastise him, that is oute of alle
reason, for thou shalt make hym therby thin enemy ¶ And
sayde lye not with a woman without necessite constrayne
the ¶ And sayde two thynges be laudable, that is for to
saye, lawe and sapience, lawe kepeth rightwysnesse, and
sapience causith good condicions. Socrates acompained
hym self with a riche man, and they mette theues in an
hygh waye, the riche man said It were dangerous to me
if they knowe me And socrates said It were the better
for me, If y were knowen by them ¶ And sayd a wyse
man ought to vse hys dayes in one of these two maneres
that is to seye, in that that may cause hym to haue
Joye in thys worlde and in the other, or in that, that

may cause him to haue goode name in this Worlde ¶And
saide this Worlde is delectacion of an houre/& sorowe of ma-
ny daies/& the other Worlde is grete reste & long ioye/And
said Whosomeuer teche the one Worde of sapiēce doth the mo-
re goode/than if he gafe the of his golde ¶And said Were
not by our lord/for no manere of lucre al be it thy cause be
true/for som wol thinke thou forswerest thy self ¶And sai
de take hede howe thou yeuest thy peftes/for som sīple folkes
yeue to the vnmedy/and refuse hit to thoos that haue nede
And saide If thou wilt wine a frende/speke good of him
for goode speche engēdreth loue/& euil speche engendreth hate
red ¶And said a king ought to put from him all euyll
disposed psones for the harme that they of his companye do
is reputed his dede ¶And saide he that erreth & knoweth
hit, and after repenteth him therof hath deserued pardon
And saide he that medleth to correct euery man causeth the
moost part to hate him ¶And saide to a man that hadde re
proued his linage/If I be the worse for my linage as thou
sayest thy linage is the worse for the ¶And saide he that se
keth the delices of this Worlde is like vnto him that seketh
to drink zarab wenyng it were water & rēneth to drink it
til he be wery/& when he cometh to hit, he findeth no thing
& than he is more thirsty than he was before/for zarab is a
myst in a medew/whiche at sōtyme by reflection of the sōne
semeth a water & is none in dede ¶And saidy a man hath
neuer pfyte reste & Joye in this Worldy/ for he cay not al
waye pseuere in delectacion & possesse his wimmingis & oft
hath trouble & angwysshe/as wele for losse of his frēdis as
otherwyse/And said the loue of this World stoppeth mānes

eeres/from hering sapiẽce/& blynfildeth the eyen from sepi-
trouth.& hit causith also a man to be enuiedy & keepeth him
from doyng goode dedis¶ And said he that louetb & vseth
trouth hath moo & greter seruauntis than a king¶ And
saydy he is not free that bynderh him to another¶ And say
de affirme noo thing/til thou knowe the trouth nor do noo
thing.but it be couenable nor begine nothing/but if thou
se howe to bringe it to goody conclusion/Ther was a riche
man saidy to him/O socrates Why art thou so poure/ To
whom he answerd If thou knewest What is poure/thou wol
dest haue more sorowe of thy pouerte than of myn¶ And
said It is a grete merueile to se a wyseman angry.And
saidy the deth is a thing that may not be eschewedy/& ther
ought none to drede hit/but suche as haue cõmittedy grete
iniquite & doy litil iustice/Wherfore they shuld drede dãpna
cion for their demerites after their deth¶ And said goody
deth is not to be dispised/but to be magnifiedy & preysedy
for it makith trãsmutacion from the worldy of vncleanes
se andy shame to the worldy of worship.from the worldy
not durable to the worldy perpetuel/from the worlde of fo-
lie and vanites to the worldy of sapiẽce reasoy and trouth
And fro the worldy of traueile andy peyne to the worldy
of consolacion andy reste¶ And saydy/It is merueile of
him that wolteth to dye/& doth thiges contrary to his sal
uacion¶ And said deth is lyffe to him that knoweth to
haue ioye after it¶ And said he that liueth wele shal die
wele/And said better it is worshipfull deth than shamefull
life.And said deth is the rest of couetous peple for the leger
they lyue the more multyplie their couetises.& so deth is

more couenable/for them/than lyf/for the deth of euil people is the wele and/ surete of the good/ Because they shall do nomore synne nor hurt to the people ¶ And/ sayd/ the lyf Jugeth indeuetely amongis the dede ¶ And/ said/ one ought not to wepe for him that is slayne without cause/ but for hym that hath slayne him/for he that sleeth vniustely/dampneth him self ¶ And/ said/ he that dredeth eny thing /ought to his power to be ware therof Also he that doubteth to haue peines for his sinnes aftir his deth/ ought so to dele/that he may escheue that paresk ¶ And/ saide when thou wolt do eny thing loke for what occasion hit is And/ if thou seest the ende therof goode/haste the conclusion/ and/ ellis resiste thy wil ¶ And saide bettir is to a man to liue harde/than to borowe of him that reputeth his litil lones & yeftes to be grete & without cause wol thinkie a man to be in his danger ¶ And/ saide take in no preisyng the lone or yeft of him that hath disworshipped the for the dishonour & shame therof is more than the wynning He loued alwey to lerne/wherof som rebuked him/ to whom he saide/the grettest shame/that can come to an olde man is to be ignorāt/he sonde a yong man that hadde folisshly spent & wasted his substāce and/ was brought to suche pouerte/ that he was feyn to ete olyues/to whom he saide if the olyues hadde be as goode to the at the begynnyng/as they be nowe/ thou shuldest haue hadde yet largely of thy goodes ¶ And/ sayde ther is noo difference bitwix agrete teller of tydyngis/ and/ a lyer ¶ And saide the noblest thing/ that children may lerne is science/for therby they eschewe to do euill werkis ¶ And/ saide the grete st wynnyng that a man may haue/is to gete

a true frēde/he herde a man say that one was surer in keping his tunge/than in moche speking/for in moche langage one may lightly erre. To whom he said one ought not to vnder stāde that in them that speke wele. And saide the proffit of silēce/is lesse than the prouffit/of speche. & the harme of speche is more/than the harme of silence. And yaid one may knowe a wyseman by harkēyng & holding his tūge. & a man may knowe a fole by his moche clateriñg. And said he that wol not holde his peas til he be gstreyned is not to be blamed & he that wil holde his peas til he be bodeyn speke is to be preysedy. And saide It is an ignorāt thing to dispute in things ꝑ may nat be vnderstāde/And saide the meane is best in all thīges. And yaide moche rēning maketh moche verinesse. And saide if the witte of a man oumaistrie not his frailte/he shal sone be ouercome & brought to nought. And said he is alrest that can not discerne the good from the euil And said he is a good frēde that doth the good/& a myghty frende/that defēdeth the from harme. he wrote vnto a king recōforting him whan his sone was dede in this maner/god made this worlde an hous of delectacion & reward & the troubles in this worlde causen remuneracion in the other. And said no man ought to repute him self wyse/And said this worlde yaueth exemple to thoos that abyde by thaim ꝑ depart And said the losse of sōme is lerniñg to other/And said he that trusteth in this worlde is receiued/& he that is suspectious is in grete sowe/One of his disciples gase him a gifte/& he was troubled with al/It was axed him why he reioysed it nat/he said the receipcion of this gifte hath paired his worship & put me in his dāger/And said he to thy fader

andy to thy moder/as thou wilt thy childrey ley to the
Andy saide be not to angry nor to wrathfull/for that is the
werke of a fole ¶ And saide one ought to haue shame to spe
ke that he hath shame to do ¶ Andy saide refrayne the fromy
vices in thy youth & it shalbe the feirest garmēt/that thou
maiest were ¶ Andy saidy gouerne the so to thy power/that
noman say harme of the/albe it/it were lesynges/for alle
mey knowe not the trouth/& yet they haue eeres/plato desi
redy him to answere in.iij.thingis & he wolde be his disciple
the first was what maner of mey one ought to haue moost
pite of/the.i.wherfore somy mennis wizkis preue not/the
iij. howe amay shulde do to haue retribucion of our lordy
The first he answered that amay ought to haue pite in.iij
wieses ꝑ is to seye of agoode mayn the handis of a shrewe
for he hath there but alle sorowe/& of a wieseman in the gou
naūce of a foole whiche is to him grete heuynesse/& a liberal
may in the subiection of a kaytif/for he hath therby grete tri
blacion The.ij.their werkis preue nat that haue goode cōn
seile/& werke not ther after/& haue richesse & wil not dispen
de hit for their nede The.iij.is the goode retribucion/that one
receyueth of our lorde gody cōmeth to be entierly obeissant
vnto him/& absteine him frō syne.& whan platon was thus
answered/he letany his disciple alle his lyf And the saide so
crates seide dispreise thy bodeli deth/& it shalbe the lyf of thy
saule/folowe Justice & thou shalt be saued ¶ And saide a wie
semā resteth & deliteth hiny/whan he findeth trouth ¶ Andy
saide a wiesemā ought to speke with ay ignorāt/as the phisi
cieny doth with his paciēt ¶ And saide he that taketh his
pleasāce in this worlde must nedis falle in one of these.iij.

causes that is to say other to lakke/that he couetetH or to le
se that he hath wōne with grete payne ¶ And sayd to one
of his disciples+suffise the to ete that wil take awaye thy
hungere. & drincke that wil stanche thy thurst remēbring
wele thy saule. & folowe goode werkis. lerne sapiēce of the
moost wysemen that be in thy dayes. escheue the gīnes that
women set to take men with al. for they be hiderers of sapi
ēce ¶ And said he that louetH this worlde is like to him that
entretH in to the see for if he escape the parels of the same men
wol seye he is fortunate+& if he be perisshed they wol sey he is
wilfully disceyued ¶ And y saidy may hath power ouer his
wordis. til they be spokē+& whan he hath ones vttered them
he hath noo power ouer them And said he that hath no power
to refreyne his tōge hath no myght to resiste al his other
delectacīōs ¶ And said silēce & speche is goode in diuers wy-
ses & places ¶ And y said if a man be moche herde speke. one
may knowe if he be discrete or not & if he hold his peas or
speke litil. one wil the rather deme he be wyse ¶ And y saidy
whan a man speketH he ought to gsidere ascre what he wil seie
for better it is he gsidere. than another shold ¶ And y said to
one of his d sciples whan thou wilt speke. speke curtaisely or
hold thy peas ¶ And said he that holdeth his peas or speketH
litil lernetH attē speche of other/& if he speke /other lerne at
his wordes/ One axed him what was a goode purchasse. he
answerd that/that growetH in the spēding therof/ And saide
drōkenship vndoth amā. & said one ought not to aye gseile
of him that hath his herte al sette to the world for his aduis
shalbe but after his pleasāce. & said good gseil sherwetH often
the ende of the werke/there was a woman that called him oldy

and said his face was right foule To whom he answered
thou art so derke & so troublous a mirrour that my beawte
cay not be perceyued therin ¶And said he is discrete that
kepeth wele his secretes/& he is not wyse that discouers them
¶And said a man ought to kepe secrete that he is desired
to kepe/& he is more to preise that kepeth that thing secrete
whiche he is not desired to kepe ¶And said if thou cay
not kepe thyn own secretes/moche lesse wolt he kepe hit/to
whom thou hast told hit to+one aked him why a wiese man
wil desire to haue counsaile+he seyde leste his wyl be in cry
wyse medled with his witte ¶And said he that is of
good condicion is of good and sure lyf/and is beloued of
goode people/and he that is of euil condicions is euyn the
cõtrary ¶And said to one of his disciples/truste not this
worlde+for hit paieth neuer that it promitteth ¶And said
acustume you to be content with litil + for ye shal fynde
hit for the best+and that shalle cony vnto you/repute it not
for litil/for it may encresse/& multiplie/but seke to wynne
frendis in very loue shewyng them noo signe of hate+ and
one aked him what differẽce was betwene trouth and le/
singis/he said asmoche as is bitwene the eere and the eye
¶And said he that desireth to haue more than suffisaũce
hath that profiteth him noo thing ¶And said to one of
his disciples/trust not in the tyme+for it faileth Incõtinẽt
to him that trustith ther to ¶And said ware thou be not
discepued by thy beawte+and by thy youth/nor by the helth
of thy body for thende of thy helth shalle sekenesse/and the
ende of thy sekenesse shalle deth/& thou maist not eschue the
diseases of this world/ther was neuer ioye without sorowe

nor neuer light Without derkenesse/nor neuer rest Without
labour/ nor assemble Without departing ¶ And sayde. like
as the fortune of this Worlde. shal make reioysing Upon
thy ennemye/right so may it make thyn ennemye haue re-
ioysing of the ¶ And sayd he that stabilisheth/and set-
teth him self in couenable place/is the more sure for the pe-
ryls of this Worlde ¶ And sayd he that is fulfilled With
the loue of this Worlde disposeth him to .iij. thinges/that
is to saye/first to poueretee / for he shal neuer atteyn to the
richesse that he desireth/Secundely/to suffre payne/thirdely
to bestynesse/Without expedicion ¶ And saidy/tell neuer
thy gseyle to him that is angry When one praieth him to ke
pe it secrete/One axed him What he had Wōne by his science
he sayd I am as a man sitting on the see syde & biholdinge
the simple folkes Wraped in the Walbes of the see ¶ And
said. grete fredom growith by seruice / for the more one ser
ueth the more free he becometh ¶ And sayd. he that Wil Win
ne frēdes lete him loke first if he can refrayne them from co-
uetise/& if he can/rest than With them & ellis sone to departe
And said if thou be not couetous/thou may rest in euery
place ¶ And the said socrates had many seymges ayenst
Women Whiche is not trāslated/And it Was aped of him
to What science it Was best to sette his childe to scole/he ansuer
de/to lerne that /that is bothe proffitable in this Worlde & the
other/one axed him Whan he begāne to be Wyse & vertuous/he
ansuered/Whan first I refreined my self Wil ¶ And saide
Whan a man is so diligēt to lerne/& loueth so Wele science that
he taketh noon hede of preysing nor dispreisyng for the lore
therof/than is he Wyse/It Was tolde him that ther hadde no

credence he yeueth to alle his Wordes/he answered. so that my
Wordes haue he goode and reasonable I geue no grete force
Who hath beleued them or no ¶ And said. he is goode in
the hyest degre of goodenesse. that enforceth hym to be goody
him self And he is in the .ij. degre that enforceth him to
cause other to be goode/and he that recketh of none of thiese
ij. is to be despreised ¶ And saide to his disciples be not
desirous to haue the goode not durable. but couette to haue
that is perpetuelly goody ¶ And said. be not inquisitif
vpon other folkis lest they be inquisitif vpon the ¶ And
said put wit and discrecion afore the in alle thy werkes.
and thou shalt be the better graunysshed Whan thou shalt com
to thepeucion of the same ¶ And said for leue not to do
goode dedis alle be it they be vnknowen. There was one dis-
preysed his face. to whom he saide it was not my power to
make my face/and therfore I ought not be blamed if it be
foule/that that I haue power ouer I haue made fair and that
that thou haddest power ouer thou hast soyled ¶ And said
be true vnto hym that companyeth with the/and beareth
trouth vnto the. and thou shalt be the more sure to eschewe
daungiers ¶ And said do to other as thou woldest they shuld
do to the. And do to noon other but as thou woldest be doon
to ¶ And said a man ought to be corrected by experience
and taught by the mutacion of this worlde ¶ And said
he is liberalle ij hath greter delectacion to haue goode renoume
than money ¶ And saide pacience is a strong castelle. and
hastynesse engendreth repentaunce ¶ And said honour is
the fruyte of trouth/and for thy trouth thy frendes shalle
worship the. And thy goodenesse shalle knowen not sparig

to do that, that shalle prouffitable ¶ And saidy it oughte suffise a may to knowe and vnderstande that, that he seeth dayli fal in this Worldy for therby he may lerne newe scien ces, he oughte to be Worshippedy that Willeth Wele to euery may, and he that Wol other memes harmes putteth him self in grete peralle, but the Juste may resteth in surete ¶ And said he that kepeth him self Wele is a grete conquerour, & he that settith so litil by him self that he thenketh not on his saule, leseth him silf, he that is pacient doth Wele, and shal not repente him, and he that holdeth his peas sauetth his daungier ¶ And said let thy sedes be goode Workes, & thou shalt gadre flours of Joye and of gladdenesse ¶ And saidy, thou shalt haue rest in the companye of a Wyse may, & labour in the companye of a foole ¶ And saidy to be satis fiedy With littel is Worship, and not to be sattisfiedy With moche is shame ¶ And saidy enquere Whay thou hast don eny deffaulte, and if thou haue exredy correct thy self and repent the and aftir that repentaunce Ware thou falle no more therto, and loke thou Vaunte the not of eny of thy goode dedis ¶ And saide he that preiseth him that doth We le is partener of his goody dedis ¶ And saidy accompany not With him that knoweth not him self ¶ And saidy he is in grete reste ꝑ refrayneth him fro agre ¶ And said he is Wele disposedy that can tempre his delyng and his speche ¶ And said, take noo shame to here trouth of Whom so euere thou herest it, for trouth is so noble that it Worship peth thoos that pronolce it ¶ And saidy that thingy that kepeth a may from shame is bettir than the richesse purchas sedy therby ¶ And said many meny may apercyue falltis

in them self that fynde fawtis in all other ¶ And sayd to a man that fled venquisshed from a bataille, thou dose evyl to flee from the honourable deth to the shamefull lyff ¶ And sayd he that eteth, or he knowe the trouth, ought the somer to haue forgeuenesse ¶ And said moche wyne & sapience may not accorde, for they be in maner gtrarious And said, sufficiaunce is a castell that kepeth wysemen from evyl werkis ¶ And said if he cay not eschewe ire yet kepe it sekret ¶ And said that thing that a foole leseth cay neuer be recouered, but a wyseman cay lese no thing, There was a foole that blamed him, wherfore one of his felawes aped him leue to auenge him, to whom he saide, a wyseman peueth neuer licence to do amysse ¶ And said all thinges be strengthed & fusteyned by Justyce, & all thinges be amunysshed & feblisshed by Iniustice ¶ And said all that thou dost may not be kept gseile, al be it, it be nat nowe vnderstanden it shalle knowen at somtyme ¶ And sayd good renomme is better than richesse, for richesse wolle loste and renome wol laste, Sapience is a richesse that wil neuer faile nor adminysshe ¶ And saide ware the of drokenship for the wit that is ouercome with wyne, is like the hors that castith his maistre ¶ And said take hede of the guydyng of him that thou apes gsepe of, if he gouerne hym self evyll by likelyhode, right so wyl he guyde the, for by reason he ought to loue him selfe better than the ¶ And sayd be ware thou breke not the lawes that be for the comone prouffyt ¶ And saide pouertee is better than evyl goten richesse. And saide amā without science is lyke a royaume without a kig, And said a king ought to take none to his seruice but suche as

he hath preuedy afore good andy true ¶ Andy saidy he that
taketh all meny in like condicoy/may not make heny all his
frendes ¶ Andy saidy/cõmitte all thy causes to god With
out eny exceptcioy ¶ And said/repute not thy synnes litil
nor magnifye thy good dedis for thou shalt haue nede of
them if they were more ¶ And said to his disciples/BeWa
re of this Worlde & thynke it is a thorny bussh that thou
must trede vpon ¶ And said like as thoos that be Wordely
Wyse kepe them from angre in the presence of their kyngy by
as grete reasoy ought they to be Ware/how We they agre them
afore god that is to vnderstandey in euery place for god is
ouer all ¶ And said he that is long or he be angry/is har
der to appease/than he that is lightly Wroth/right as the gre
ne Wode is hotter than the other Whan it is Wel kyndeledy/
There Were brought afore him certayn people Whiche said dy
uerse Iniuries to hym/he answerdy/if ye haue eny other ma
tere to Wynne of me then this/do it orellis holde youre peas
There Was gretter reuerence made to another may/than to him
Wherfore ony aqede him if he hadde eny enuie therat/he answe
red if he hadde more science than I/I Wolde haue hadde enuie at
him or ellis not ¶ And said/sapience & goode renome is not
founde but in goode psones Wherfore they be better than the gre
te richesse that is founde in fooles & euil peopel ¶ And said
thy saule ought to thinke Wel/& thy body to helpe therto
And said that thou oughtest kepe sekret in thy corage dis
couer it not to euery mã ¶ And said ony vnto him ꝑ salbe
him in a poure clothing this is not Socrates thus pouerly
arraied that yaue the lawes to ꝑ peple of athẽs/to Whom he
answered/ꝑ true law is not made by good arrayemẽt but by

lerture reason and scyence ¶And sayde to his disciples
Dysspreyse the deth/and semblably drede hit ¶And say
de a wyseman ought to knowe what is his saule

Platon is by interpretacion as moche to seye as en
ded or fulfilled ⁊ was of grece/by his faders syde
he was of the noble esculapij kinrede ⁊ by his
moders syde of the kinredy of zalon that ordeigned diuers
lawes/as it is aboue saide/he dwelled with socrates the spa
ce of/v/yeres. ⁊ after the deth of the said socrates he vnder
stode that in Egipte were certayn of pytagoras disciples to
whom he went/⁊ proffyted moche in lerning with them. he
retourned ayen to Athenes/⁊ there he ordeigned .ij.
scoles ⁊ vsed laudable lyff/in doyng goode werkis helping
⁊ nourisshing the nedy peple/And they of Athenes wold
haue made him their lorde. he refused hit bitterly for as mo
che as he knewe them of hade ⁊ wikked gdycions/⁊ kne
we wele that he coude not lightly chauge their disposicios/⁊
also he wyste wele if he shulde correcte them like as it apper
teyned they wolde serue him as they did socrates/The say
de plato lyued. lvi. yeres a man of good discrecion. dispo
sicion/⁊ right pacient/⁊ a grete yeuer of his goody to pouer
men ⁊ to strangers/and he hady many disciples/amōge the
whiche. ij. of them after his deth. that is to witte/zenocra
tes ⁊ Aristotules held the scoles ¶And the sayd Platon
dide teche his sapyence by allegorye / to thentent that hyt
shuldy not be vnderstande but by wytty men. And he lerr
nedy hit of Tymeo and of socrates/he made. vj/bookis/⁊
prechedy and taught the people that they shulde yeue graces
and thankes to god for his goodenesses ⁊ merey/⁊ for that

he made them all egall in so moche, that he amaid neuer so mighty, his power can no more, than if he were apuer creature, resiste against deth, semblably he had and thanked god for the witte that he hath yeuen to man. And saide ymagyne no thing to be in him, but that, that is nedfull goode and conuenable. And saide, be not couetous vpon worldly goodes, for god hath ordeyned that we shulde haue sufficiaunce in this worlde. And suche sufficiaunce is called Sapience, The whiche ye ought to haue with the drede of god. Whiche is the keye of goodenesse. Wherby ye may entre and atteyne to the goode and true richesse of this worlde, leuyng to do all thingis that may cause hatered and euill will, for and ye wist howe summe thinges that ye loue & preyse, ar euil and vyle, ye wolde haue them in more hatered than loue. And sayde, directe and amende your self, and after labour to correcte other and if ye do not ye shalle dāpned. And I telle you, the thing that hath made me moost gladde. Is that I haue not sette by golde ne siluer, for if I hadde gadered grete tresor I shuld haue hade many heuy thoughtes. Where I haue nowe Joye & gladdenesse. Whiche encresses daily in me in lernyngke wysdom. And for to lete you wete, that gold and siluer aren not good, to be ouer moche set by. There is summe countre that alittill puoy or vnpoorne bone. Is bought for a grete soume of gold. And in other places, men take glasses bras and other suche thinges, for as moche gold. And therfore if it were perfytely good of him self, he shulde be egally chosen, and loued ouer alle like as sapience is chosen and loued in euery Cuntre. And sayd, Enquere and seke to

haue vertues/& ye shalle saued praise no foule thingis and
blame no thing that is laudable/& trauaile you not for to
winne thiges/that shal lightly be lost / folowe after your
good predecessours arraye you with iustice and clothe you
with chastite /& so ye shalle happy /& your werkes lauded
And said Custome is a grete thinge ¶ And said the wil
ked werkes dampne and distroye the good & the bittrenes
se of the aloe tre distroyeth the swittenesse of the hony/And
said. A wyseman ought not to think on his lossis /but
ought to kepe wele the remanaunt of his good ¶ And
said he that doth not for his frendis while he may + they
wol leue him whan he shal haue moost nede to them ¶ And
said that sapience is good/for she ay not be lost as other
catalles and wordely goodes may/And it was aked him
wherby alwyse man might be knowen/and he answerd whan
he wol not be wreth of the iniures that ben don vnto him
and reioyseth him not when men preyse him / And It
was aked of hym/howe men might best be venged of their
ennemyes/he answerd for to be vertuous /and to do good
and noble dedes ¶ And sayd to his disciples Enforce
ye you to gete Sciences+by the whiche ye shal dyrecte your
saules/ And do your part for to kepe the salue in suche wy
se + that your maker may be content with you ¶ And he
salue a yong man that had solde/the lyuelode that was com
to him by successiou + And he dyspended it amysse in gre
te dyuers and other misrelle + To whom he said the erthe
eteth other men + but thy self etest the erthe + And it was
aked of him + Why it is that tresour and Science may
not accorde to gider + And he answered and sayd

that one thing/ hool a cōplisshed may not be dyuided And
saidy that he that trustes in his fortune/ And y is not som
What hesye and diligent to labourе in goode werkis the goo
de resorted from hym/ as doth the awlbe from the stone that
it hath light vpon ¶ And saidy he that techeth good to o
ther/ and doth it not him self. Is like to hym that lightеth
aandell to another/ and goth him self darkeling ¶ And
saide a king ought not to be gretely praised/ that reygneth
onely but vpon his subgiectes/ but he aught to haue labde
That reigneth and hath lordship vpon his ennemyes
And saydy/ he that gedreth and assembleth mochе silver
ought not to be calledy riche/ but he that dispendeth it wor
shipfully and laudably. And som askedy him howe one
might kepe him from nede/ and he answered if men be riche
let hem lyue temprately/ and sobrely. and if they be power
lete hem labourе diligentely/ Than sōme aped him of howe
mochе goode a man ought to be content/ And he answered
to haue so mochе as he nedey nat to flatre nor borowe of o
ther ¶ And saydy to his disciples/ Than ye shalle very
of studyng/ sporte you in redyng goode stories ¶ And
saydy/ that the wyseman ought not to coueite the riches
se of his frende/ lest he be hatedy and dispreyse him ther
fore ¶ And saide/ Mittiff goode is a grete thing if thou
be content ther with ¶ And sayd/ it is better and amore co
uenable thing to aking/ to remembre and se to the goode
gouernaunce of his people the space of a day/ than for to
daunce & sporte hym a hole yere ¶ And sayd werkis wony by
wysdom causeth knowlege of thingis & them discretely to dis
cerne/ and werkes wony by ignorāce is an vnknowey thing

til trouth stable & sette them in their right Mey / & Workis
wony by lesingis is for to disordre goode thiges / & put them
oute of their propre place ¶ And saide thou shalt neuer be
pacient Whyll thou art couetous / And it Was asked him
howe he might haue lerned so moche Wysdom / he answered by
cause I haue putte more oille in my lampe to studie by than
Wyn in my arpe + And it Was axed of him What man is
moost couenable to gouerne a towne / And he answered he
that can Wele gouerne him self / And it Was also axed of
him What man Was moost Worthy to be called Wyse / and
he answered he that taketh moost hede to goode conseile and
casteth moost dowtes ¶ And sayd + that the Vessels of
golde be proued and knowen by their sowne / if they be bro
ken or hole / soo ar men proued and knowen by their spe-
che if they be Wyse or fooles / And It Was axed him Whi-
che be the moost Ignorant men in their dedis + And he said
suche as Werke moost after their owne conseyll / and that
obeye to them self + and for deffault of goode aduisement
dispose hem hardely to do Wykkid dedes + And they asked
him Who doth moost Wrong to him self + And he said he
that meketh him to thos that he ought not ¶ And said
the ignorāt peple Iugeth lightly the fairenesse or the filth
that they se outward + & the Wyseman Iugeth by that + that
they se of mannes cōdycions ¶ And said he findeth sa
pience that seketh her by the right Weye + and many erre
by cause they seke her Vnduely and blame her Without cause
And saide he that is ignorant of good sapiēce + knoweth
not him self + & he that knoweth not him self is of all ig-
norauntis the moost ignorant + And he is Wyse that kno-

Weth Ignorauncē + and he that knoweth it not is ignorāt
¶ And sayd Wrath leadeth shame in a lese ¶ And said
The kings resembleth to a grete Ryuyre growyng of litil
and smale rennyng Watres and therfore if he be swete the
litil shulde be swete + And if he be salt the litil shulde be
salt And said he Wele Ware that in bataille thou truste
not all onely in thy strength dispreysing thyn naturall
Witte causeth victorie Withoute might, but vnwethe may
men haue victorie by strength Withoute vse of natural Wit
And sayd Wordes Withoute goode effect + is like a grete
Watre that drowneth the people and doth it self no prouf-
fyt ¶ And saide a suspectious man is of euyl condicions
and lyueth in sorowe ¶ And said he not Wyllyng to vse
eny Wordely delectacīos, into the tyme that ye se Whether Wit
te and reason graunte therto, And if thiese two accorde
thou maiste Wele and lightly knowe the faireness, and
the filth therof + And in What Wyse they varie + and What
difference is betwene hem ¶ And sayd + The Reames
aren somtyme lost by neglygence And somtyme forvsing
to mocke Idelnesse and also by to grete trustyng in fortu
ne + Also Whan men entende not to encrese the people to in-
habyte the lande + And also When Werre lasteth long ther
in ¶ And said The ende of Indignacion is to be asha-
med of him self + And It Was ayed hym howe A Wy-
seman coud be troubled + And he answerd + Whan he is
compelled to tell the trouth of an vnknowen thyng to
hym ¶ And sayd + Whan thou shalt se A man of
good disposicion + and full of parfectyon + thou ought to
do after hym + for couetise is lothe Weke and seke in hym

to do after him/for couetise is lothe weke and sele in him
¶ And said/dispraise not a litill thing for it may encrese
¶ And said/blame not nor rebuke a man whan he is
wroth. for than thou mayest not directe him ¶ And said
be not glade of the euill fortune of another/for thou kno
west not how the worlde may tourne ayenst the ¶ And
sayd stable thy witte both at thy right hande and thy left
And thou shalt be fre ¶ And said/there is thre thinges
that doth me harme to se/that is to saye/A riche man fall
in pouerte/a worshipfull man dispraised/ and a wyse
man mokked/and scorned by ignoraunte people ¶ And
said/be not in felisship with the wikked men for /noo goo
de that they can promise the ¶ And said whan a royaume
is in prosperite/Couetise is bounde to the king/& whan it is
in aduersite/the king is bounde to couetise ¶ And said/Co
uete not that thy thing/ley hastily don/but desire onely that
they be well don ¶ And said a man ought to be better contēt
& is more bounde to his prince/for con fairre worde of hym
than if other hade geuen him grete giftis ¶ And said/the
gyftes that be yeuen to the goode people/asskith retribucion
& the giftes that be yeuen to the noghty people/causeth them
but to aske more ¶ And said the wikkidenesse followeth
after the wikked men/& dispraiseth all goodenesse /like as
the flye that setteth her upon corrupt thinges/& leueth the swe
te flowres ¶ And said haste thou not to preyse any thing vn
to the tyme/that thou knowest if it be worthy/for to be pray
sed or not ¶ And said that a wysemā ought not to exalte
him self byfore the bucōming but meke him & thanke gody
that it hath pleased him to exalte him in ẕce/& put prine to

bringe hym out of his Ignorance in the Waye of rightwy
senesses & courtesie for if he shulde rebuke him shamefully it
shuld be cruelte & to instruete him easely is courteisie/And
said that.ij. disputers disputing & arguing. for to haue
knowleth of ỳ trouth of a thig/haue no cause to be wroth
to gidre for their question falleth to oo cõclusion/but & if
the one thinketh fer to gquere the other/they may haue ligh-
tely hatered to gider. for as moche as ich of them wolle
brige his felawe to his owne entente & so to subdue his opy
nyon¶And said Whan thou wilt borowe or axe any thing
of any man/if it be refused the thou ought to be more asha-
med of thin asking than he of his refuse¶And said he that
can not nor wil gouerne him self is not able to gouerne
many other¶And said a wyseman ought to aske curteyse
ly & mekely/& with fewe wordis like as the leche that dra-
weth more blode of a man mekely & without noyse than
doth the sincerolle that pricketh faster & maketh more noyse
And saide aman of feble courage amoyeth him lightly of
that he loueth¶And said enforce thy self to knowe god/&
drede him/& peyne the for to knowe thy self & to teche other
and rather to do so than to lesy the in thin other daily ocu
pacions¶And said Desire no thing of god/but that is
prouffytable but desire of him the good that is durable lo-
ue not simply the goode lyff here/but principally the good
ende¶And said he is vnhappy that ginueth in his mali-
ce & thinketh not on his ende¶And saide reken not thy
getting in thinges that ley from the/ne tary not to do for
them that haue don for the. til they aske the/the recompense
¶And said. He is not verry wyse that gladdeth or

reioyſed him in Worldely proſperitees/and is troubled in ad
uerſitees ¶ And ſaid+the filth of Worldely Witte is kno
Wen in moche ſpeche ¶ And ſaid+firſt thinke & afterward
ſpeke & than execute/for thinges chaunge lightly ¶ And
ſaid+angre the not ſodeynly/for if thou acuſtume it+it Wolle
tourne ones to thy harmes ¶ And ſaid+ If thou be Wil
ling to yeue any thing to any nedy body+tary not till to mo
rowe+for thou knoWeſt not What may befalle to the+ And
yeue to him that may not labour ne gete his liuing ¶ And
ſaid be not Wyſe onely in ſeyng +but in dedes+for the ſpeche
Waſteth in the World & the ſapience of dedis/is prouffita
ble in the euer laſting World ¶ And ſaid+our lorde accep
teth him for noble+that doth goode Werkis though he be pe
aſible of litle Wordes + and reputeth for euill the praieres &
ſacrifices that ben doon by euill people ¶ And ſaid+ If thou
laboure to doo goode+thou ſhalt therfore ſuffre no peyn+ for
if thou haſt dilectacion to do ſynne + thy dilectacion ſhall
Vaniſhe & be none / and thy ſynne ſhalle abide euer With the
¶ And ſaid haue in mynde the daye that thou ſhalte called
to thy Jugemēt/& thou ſhalt here nothing & than thy clatte
ryng tounge ſhalle be ſtille+the thought ſhal faile the/thyn yen
ſhalle derke/ and thyn humanite ſhalle cōſumed in to the
erthe/and thy Witte ſo corrupt+that thou ſhalt haue no po
Wer to fele the ſtenche of thy body + nor holde the Wormes
ſhalle ſuke thy rotten kaueyn / Alſo haue in mynde the place
Wher thou ſhalt goo+the lordis and the ſeruauntis ſhalle
alle like in the ſaydn place + and that ther may nother
frende ne foo hurt nor helpe the ¶ And therfore lerne
goodn ſciences and diſciplyne + for thou ſhalt not

knowe Whan thy departing out of this World shalle and
yet be certayn that amongis all the yeftes of god/sapience
is the moost excellent. she yeueth goodenesse to the good peple
& pardonneth to the Wikked their Wikkedenesses. thinke &
haue in thy mīde ctinually that thou haste ado/& trust not
in any thingis of this moeuable World. be Wele Ware that
thou do no foule dedis. for no delectacion nor Winingis. & be
Ware that for the Variable plaisaulces of this Wikked World
thou lese not the ioyfull & euerlasting blysse ¶ And said
loue sapience Vnderstande & herken the Wyseman/& be obeys-
sant to thy lorde Werke not but in due tyme. & yet take he-
de howe thou shalt do it/loke that thou say no Worde Vnson
uenient/& be not prowde for no richesses. ne despeire the not
for non euill fortunes be Wele disposed to all peple/& dis-
prayse no man for his mekenesse ¶ And said that thou
reputest no Vice in thy self /blame not another though he
doth it. & thou ought not to desire to be preysed of Vertues
that be not in the/ne do no suche thing that thou Woldest bla
me or dispraise another if he dyd it / Thou must do suche
thingis as been good & couenable though they be forboden the
And said A Wyseman ought to repute his errour grete
& his good dedis litil ¶ And said a folye is to cut the Vy
nes/& take aWey the euil branches therof & to leue Within
our self the couetises. & other Wikkidnesses ¶ And said li-
ke as We kepe our self from the multitude of metes for the
helth of our body/We ought by a grete reason to abstein Vs
from Vices/for the sauacion of oure saulles ¶ And said he
that addeth to his gentilnesse noblesse With good manerys
and condicions is Worthy to be prayseed. And he that

taketh and suffiseth him only/With the gentilnesse that co
meth to him by hys kynredy/Withoute purchassing eny
other vertues, ought not to be called good/nor to be holde
noble ¶And saydy/if thou sele thy self more true to the
kyngy/than other bey/andy that thy Wagis bey like to thei
res or lesse/yet thou ought not to compleyne therof/for thin
ar lastingy/andy so ar not theires ¶And saydy/If eny ha
ue enuie at the/andy by enuie saith euill of the/Sette not
therby/andy thou shalt haue peas With hym/for he seketh
not but for to haue noyse With the ¶And saydy meyn ought
to kepe Wele their halidayes/that is to Witte principally from
euil doyngy ¶And saidy/the more that thou art exalted
in high astate the more thou ought to be meke andy curtei
se to the people to the ende/that their loue may abyde With
the/if eny thing shulde befalle the, other Wyse than Wele
¶And saydy onneth may amay kepe the loue of his frē
des/if he Wol correct him rudely of his faultes ¶And
saidy a Wyseman ought for to chese goode meyn to be his sec
uauntes / like as meyn chese the goode grounde for to la
bour hit

ARistotle by interptacion in grekes tōge/is fulfil
ledy or complete of goodenesse/ Andy he Was sone
to Nichomacus/ the Whiche Was right connyng
in fisike and a good fisicien/ & Was borey in the Towne of
Stagree/andy he Was of the kinredy both by his fadirs sy
de/andy by his modirs syde of Esculapius of the Whiche he
re byfor hath bemade mencion for he Was in his tyme the
moost excellent And the best of all the grekes/andy Whan
the sayde aristotle Was, Biij, yeres of age his fadir puttedy

him in the cite of Athenes that thay was called the Cyte of Wysdom. and there he lerned Gramare Retorike and other bookes of poetrie. And therin he studyed, the space of .iv. yeres prouffytyng gretely therin. And in thoos dayes men sette moche store by the foresayde sciences and was their oppinion that it was the ladder to go vp into alle other sciences. And certayn other wyse men at the same tyme as Pytagoras and pytoras and dyuers other reputed and held the sayd sciences for no sciences & didy but moke and scorne them that lerned them, Saying that suche scyence as Gramare Retorik and poetrye, were not couenable to come to any wysdom. And that Gramare is not but for to teche the childrey, Poetrye but for to tell fables and to make lesynges. Retorike for to speke faire and in termes. And whan Aristotle harde this wordes he hady grete mezueyle therof, and was gretely agreued with suche as held the same oppynyon. And strength him after his power to sustayne alle maner of Gramaryens the poetes and also the Retoriciens ¶ And sayd pleinly that Sapience ain not cause her of the sayd Saiences for Reason is an Instrument of wytte. as It appereth openly. that knowyng of ony thyng is to vse of Reason, and this prewgatiue, whyche gody hady yeuen to men is right noble and worthy. to thentente that amongis the men he shuldy be holdey for the moost Noble and most wyse that more vseth of reason. And that better and more couenably receyueth in hys herte thynges. And telleth hem in place. and tyme couenable. And for as moche as Sapience is moost noble of alle other thinges

she ought to be declared by the best rayson and couenable
manere and by the moost pleasamit and short Wordes that
ean be don Without errour or letting the sentence for is the
reason be spoken inparfeitely the name of Wisdom if lost
therby/and so is the speker in fawte/And so the herers re
sten in dowte of the sentence/And after that aristoteles
cowde the sciences abouen said he lerned of plato in a place
Called Epidemie Ethikes and the .iiij. sciences theologi
kes/and at that tyme he was .xviij. yeres of age/and When
plato went the secōd tyme into Cecile/he left Aristotiles in
his place in the saide towne of Epidemie/In the Which he
taught the science and lerned it and after the deth of plato
the kyng phelipe of macedoyne sent for aristotilles Which
went to him in macedoyne and ther dwelled With him du
ring his lyff teching contynually the said science and af
tir the deth of king phelippe Reigned his sone Alexandre
the grete And When Alexandre departed from macedoy
ne for to go into the Countre and region of daise thoo re
tourned Aristotill to athenes and there he dwelled .x.
yeres studying til that he beam a souuerain clerk/ & aprest
acused him by enuie to the Citezins telling hem that he
Worshipped not their ydolles like as other people dide at
that tyme Wherof aristotill was aduertised and hastily
departed fro Athenes and went into ꝑ towne of setagire
Where he was borne fering that they of Athenes Wold ha
ue don to him as they dide to socrates if he had dwelled
lenger With theym And he ordeigned a place in setagire
Where he helde and kept the scoles yeuing many good in
structions to the people And occupied the tyme in goode

dedes. And yaue grete almesdedis to poure people. and
maried many poure childrey that wer fadir and modir less
and he taught benignely alle tho that wolde studye what
astat or nacion that euer they wer of/and edifyed & bilded
nelle ayen the saidy Cite of stagire and therm ordeignedy
lawes. and yaue instructions to kingis and princis whi
che they tooke and kept right reuerently. and aftir he
deyde in the age of. lxiij. yeris. they of Stagire tooke his bo
nys and right worshipfully put hem in a shryne wher they
held their counsile for his grete witte/and also for the gre
te and feruent loue that they hadde to him. and as often
tymes that they hadde ado ony grete matere for to haue the de
claracion therof. the men whiche were of counsile wolde go
and stande as nigh the saide shreyne wher the bonys were
as they colde for to haue knowlege of ỳ trouth of their ma
tere. and thus they did for to worship him the more. and
their opinions and fery trust wer for onely beyng nygh
the saidy shryne their wittes shulde be the lectir and their
vnderstandyng more pure and subtill. And the saidy
Aristotill hadde in his tyme many kinges sones that wer
his disciples. and he made in his dayes wele an. C. bookis
of the whiche we haue nowe. xx. bij. in logike. bij. in natu
re the book of Ethik the book of politik the booke of Metha
fisike. that is namedy theologike and the bookis of the wit
tes of geometrie/and platon rebukedy him bicause that he
wrotte his sciences in bookis/to whom he saidy in excusing
him that it is athing knowen and notifiedy ynowe. that
all thoo that loueth science ought to do nothing that shulde
cause the losse of her. And therfore It is good to compose

and make bookis by the whiche science shalle lerned/ & whan
our memorie shal fayle it shalle recouered by meane of boo-
kis for he that hateth science shal not prossite in hit though
it be so that he se the bookis & biholde hem yet shal he sette not
by it/but depate wors & lesse wyse than he was a fore. & I
haue made and ordeyned my bookis in suche forme that the
wyse men shal lightly & aisely vnderstande hem but the ig-
norant men shal haue but litil auayle by hem ¶ And the
saide Aristotiles held gladly in his hande an Instrument
of the science of the sterres ¶ And said to king Alexandre
he that hath in this worlde good & laudable name & the gre
of god ought to aske ne desire non other thing ¶ And said
thus to him/ directe thy self first for if thou be not iuste ho
we maist thou wele direct thy pole. & if thou be in errour
thou canst neuer gouerne hem wele/for a pouer man can not
make another riche/ he that is disworshipped can not wor
ship another/he that is right feble may not helpe another/&
so may not goodely ne wele any man directe another. but
if he dyrecte him self first. And therfore if thou wol take
of the filthes from other/clense thy self first /or ellis thou
shalt be as the leche that is seke & can not hele him self and
traueileth to hele other that haue the same sekenesse ¶ And
said/ It is a grete chastisement to the peple to haue a right
wys lord. And It is a grete corrupcion vnto theym to
haue a corrupt and mysruled kyng ¶ And sayd. kepe
the fro couetise for thou oughtest to think and remembre
wele that It is not laudable thyng to haue rychesses in
this world. and shame in the other seying that this world
is no more but onely abayting place for to go to the

other Worlde ¶ And said, If thou wol be riche suffise the
with suche as thou hast, for he that hath not suffisaunce can
neuer be riche What goodes that euer he hath ¶ And sayd
If it were so that by euill doyng It shulde fortune the to ha-
ue some good, & by wele doyng to haue some harme, yet eschewe
the euill ordeis thou shalt be deceyued atte last & euir do wel-
le & atte last thou shalt be remunered therfore ¶ And say-
de, suche thingis as thou prayses vpon thyself blame it not
vpon another, and do nothing to other, but as thou woldest
it ther don to the, refrayn thyn owne wille, & hate not other
men, be not enuious, and haue hym not in Indignacion
that hath offensed the, for no man can somtyme eschewe er-
rour, be not couetous, for couetise lettith the mānes reason, &
taketh aweye the knowlege of trouth, do not vncouenable
werkis, take compayne with wyse men and studie in their
bookis, fle lesinges, for the lyers lyeth not but for vnkno-
wing of reason and of her faulis, the lest harme that can fall
to alyer, is that no man bileueth him of nothing that he
saith, neuirtheleffe man may lettir be ware of a theffe than
of alyer ¶ And sayd the hertis of good people accordeth
togiders, like as renning watre with the watre of the see, &
the hertis of euill people can not lightly accorde, all be it that
they be togidres, as the vnreasonable bestes that playe & lepe
togidre & sodaynly falle to fightinge ¶ And said, ordeigne
that your offices and auctoritees ben yeuen to theym that
loueth & followeth trouth & righteowsnes and cause them to
haue rigorous peynes ꝑ ben harmedoers & loueth falshode &
desepcion ¶ And said, If ye haue doute in eny thing counseile
you to wyse men & if they dispraise you therof be ye neu wroth

therfore/andy if a man hath some vice & beside that hath ma-
ny vertues ye ought not therfore to lete to aske him cōseile
¶ And saide many man shal both lette & trouble the that
can not helpe the ¶ And saidy Justice is a mesure the whi
che gody hath ordeignedy vpon the erthe by the whiche the fe
ble is defendedy from the myghty/andy the true from the
vntrue ¶ And saide the wyse man knoweth what ignorā-
ce is in as moche as somtyme he hath bey ignorant but the
ignorant was neuer wyse & therfore he knoweth not what
is wysdom ¶ Andy said to Alexādre/ther be many litil be-
sinesses in thy reame & many grete & generalle & if thou ye
ue pouoir to ony psone vpon the grete/& thy self to occupie the
litil thou shalt wele witte & peyue that grete domage shal
therby falle to the in tyme comyng/if it falleth not sonner
And said liberalite is to yeue to nedi peple or to him ỳ hath
deseruedy it/so that the gift be aftir the possibilite of the ye
uer for he that yeueth ouer reasony ought to be called waster
& not liberal ¶ And saidy sapiēce is the defense of the saule
& myrrour of reasony wherfore he is right blessed that traueil
leth to haue her for she is the fōdemēt & ỳ wote of alle noble
dedes & laudable thingis & by her we may wine the good en
de andy kepe vs from peyne euerlastīg ¶ Andy said O alex
andre if thou vse thy pouoir and lordship other wyse than
thou oughtest to do/thou shalt be enuedy/of enuie shal com
lesingis/of lesingis shal com Iniustice & ennemytee/of In
iustice andy ennemytee shal com bataile/and by bataylle the
lawe shalle perisshedy/the people hurt/andy thy possessions
lost/ But if thou vse/thy lordship as thou oughtest
to do/trouth shal encresse in thy reyaume/of trouth

shall come Justice. of Justice loue, of loue grete yeftis. & su-
retie by the Whiche. the lawe. the people and thy good shal
be maynteyned & encrece ¶ And said he that maketh his
Royaume seruaunt to the lawe shall reigne, & he that taketh
& put out the lawe from the royame shall not reigne ¶ And
said. A king ought to be of goode & strong courage, to re-
mēbre wele the ende of the werkis, & to be courtoys & fre. &
to refrayn his wrath whēr it apartēigneth and shewe hit
where it nedeth, to kepe him from couetise, to be true to go-
uerne him as nygh as he may aftir his goode predecessours
to yeue to his men as they haue deserued. to deffende & kepe
the lawe & the feith. & euir to do wele aftir his might, & if
the strength of his body faile him the me to kepe the might
of his corage, by the whiche he shalbe the more assured in all
his nedis ¶ And said the king that gouerneth him & his
waume wele by his wysdom Is worthy to be greetly praised
& laued ¶ And said to Alexandre, seche to wynne the ri-
chesses that be not trāsitories. the lyf that is not moeuable
the kyngdō that ary not be taken aweye from the. & the euer
lasting Joye. & be pitefull but not somoche that thou stāde in
daungier therby, do pugnicion & Justice to thaim that haue de-
serued it without delay trauaille the to fortiffie the lawe
for my that is the loue & drede of god. & when thou shalt be cō-
pelled to take vēgeaunse of thyn enemy put it not ouer til
another daye for the fortune. & condicōs of this wrolde mo-
eue & chaunge ofttēymes sodaynely ¶ And said thou ought
not to hate him that saith the sothe nor to chide him that ke-
peth the feithe but he that shal do cōtrarie to the feithe be thou
his enemy with all the power of thy royaume ¶ And said

Jt is bettir that thou correcte thy self and amende the aftir the exemple of thy predecessours, than thy successours shuld amende hem aftir the exemple of the ¶ And said Worshipe the goode men & therby thou shalt haue the loue of the people and sette not al thy Wil in this World in the Whiche thou maist not long abyde ¶ And saide Worshipe sapiēce & fortiffie it by goody maistris disciples & scolers, Worship hem paye for their expencis & kepe hem of thy household, aftir that thou shalt se they shalle preuffyted & speddy in the science And thou shalt fynde that grete prouffyt & Worship shal com to the therfore ¶ And saidyhe is of bygge & strongy corage of goody discreciony & laudable feith, that kepeth patiently alle his aduersitees for a man cay not be knowen in his prosperyte ¶ And said thou ought to thinke that the Wekest of alle thyy ennemyes is stronger than thy self ¶ And saydy thou ought to cherisshe thy knightis & thy yomanry, and to haue hem in as grete loue in tyme of peas as in tyme of Werre, for if thou sette litil by them in tyme of peas, they shal forsake the Whan thou shalt haue more nede of hem ¶ And said the grettest prouffyt that thou canst do in thy reyame is to take aweye the Wykkid peple, & to rewarde the goode ¶ And said a man is of euil ydiciony that taketh no hede but to the Vices & faultes of other in disprey-sing of them ¶ And said Worshipful deth is bettir than shameful liff ¶ And said the sapiēce of a man of lowe degre is Worship & the folie of him that is of high degre is ashame & auarice is the thing that taketh aWey the name of gentil-nesse And said the good prince ought to goune the peple as his goody predecessours haue don & to loue & cherisshe the goody

andy true peple more than his tresour or other wordely goo-
des/and to delite him in that / that he hath rightwysly / &
not wrongfully ¶ Andy said no may ought to be asshamed
to do Justice/for if the king be not iustrial he is not knigy
but he is violent and rapay ¶ Andy saidy the wikkid mey
obeye for drede/andy the goode for theire goodenesse ¶ Andy
saidy mey ought to do wele to the goody peple & to chastise
the wikkidy by rigour ¶ Andy saidy wrath ought not to
be to sharp ne to swete/ andy he wrotte ay epistoll to Alex
andre/that the kinges keey worshippedy for iij. thinges that
is to witte for instruction of goody lawes/for conquestes of
landes & regions and for to peoplisse & distroye desertes &
wildernessis/andy he wrotte also to aliwādre that he shulde
not be willing to correcte all mēnes sawtes to rigcrousely
for it lith not entierly in mannes power to kepe him from
doying evyl / & therfore it is good sotyme to forgeue errours
& if it be so that of nede pugnicion must be doy/mey ought
to shewe that they do it by cōpulsion to amēde & pugniss the
errours & not in manere nor by weye of vēgeance/& he sa-
we a may that hadde his hand smytten of for theffte that he
hady doy ¶ And he said for asmoche as that may had taken
from other suche as was not ther owne mey haue taken from
him ỳ/that was his ¶ And said thou maist not so wele cau
se thy peple to loue the as to cherisse hem & shewe hem right
wysenesse/& if thou doost the contrazy though thou hast the
lordship of their bodies thou hast not the lordship of their he-
tis ne of their courages/& that shalt thou finde whan thou
allest upon their seruise at thy nede wherfor it is a grete dā
giez for aking to do iniure and do make his peple hate him

And said he is right happy ꝑ any chastyse him self takīg ey
emple by other/And said fortifie your saules with good de
des & departe you from couetises which distroyeth the feble co
rages ¶ Ther is nothing that maketh a may lesse to
be sette by/than to preyse & loste him self of his goode dedis
And it was aped of him what is the cause that wisemen
wol not be trowthe & eny may wol teche hem. And he ans
uerd for asmoche as wysemen knowen that sciēce is a right
proffitable thīg/And said he that wol not nor any not do
wele atte lest ought to kepe him from euil doyīg/And said
to his disciples loke that ye haue/iiij/eeres/ij/for to hrkee
& lerne sciencis & proffitable thingis/& the other/ij/for your
other wordely besinesses ¶ The moost ꝓfitable thing to
the worldy is the deth of the euil peple. And said a may
may not be so wele knowen/as in grete auctorite/And said
in all thīgis the lest quātite is the lighter to bere sauf onely
in sciēces/for he that hath moost therof the lighter may bere
it/And it was aped of him what was the moost conuenable
thīg for a discrete may to haue/And he answerd that/that
shuld abide with him if he wer asarpedy out of a drowned
ship in the see/And said men ought to loue to lerne the best
of the sciēcis as the bees loue the swetest of the floures/& he
had a noble & worshipful heritage of the which he lete other ha
ue the gouināce & wold not go thider him self/And it was
aped him the cause/And he answerd that. he that oftenest
goth to se his heritagis hath more displeasirs/And said
the tōge of a foole is the key of his secret/And said to one
that was slowthfull and wold not lerne/sithen thou wol
not take the peyne for to lerne. thou shalt haue the peyne

to be lewde & vncōnyng. And said kepe the fromy the felaship
of him that knoweth not him self. ¶ Tho that bey
dayly enclined & vtterly disposed to vices may not encrese
se my good ne proffyte in science. And saide if thou wol ha-
landone to thy body al his wil thou shalt be the worse both
in helth & in all other thinges & atte last thy saule shalle
dampned therfore ¶ He that is entierly enclynd to do
fornicacion may not be prayseed ne come to good ende. And
said a mery man wol not lightly be wroth. ¶ A li
beral man may not wele be enuious. ne a couetous man cō
tent with his richesse. And said the man is preued & try
ed by his werkis as the gold by the fyer. One of his dis
ciples made to him an euil raport of one of his felawes. to
whom he said I wol not beleue thyn euil wordis ayenst thy
felawe nor I wil not beleue his euil wordes ayēst the. And
said like as the rayn may not proffite to the corne ꝑ is sa-
wen vpon the drye stones. nomore can studieng auaile to a
foole ¶ A mannes tonge sheweth his witte or his folie
¶ Experience ought to correcte a man and to helpe him to
liue wele. And saide sapiēce maketh richesse to be fayer & hy
deth poūre. It was ayedy of him what was fayer speking
And he answerd to speke litil & laudably & to yeue reasona
ble answeres & he wrote thus to alexandre. ye be a noble &
mighty king & more mighty than ye were & shal encrece yf
ye directe & gouerne wele & iustely your peple. & in so doyng
the peple shal obeye you. but if ye be an extoracioner & take al
their goody from them than ye shalle be lord of the pouer peple
and than shal ye be like him that hath leuer goūne the don
kestis than the mey. ne ther is nothing so couenable to aking

as to coueyte vnduely the goodes of his peple ¶ And say-
de he that hath alittle of trouth desireth to haue more/ And
saide reason maketh a man to be more souueraine than bestis
& he that hath no reason is but a beeste in many thinges the
newest is the best / but loue is contrarye/ for the elder it is
the more it is worth/ & one Abrakyn lord of sciences axedy
him what thing a man ought to lerne first that seketh sapi-
ence/ to whom he answerdy the gouernemēt of the saule/ In
asmoche as she is euerlasting and more noble without eny
comparison than eny thing that we haue/ Than they axede him
howe may the saule acquere sapience/ and he answerdy as
a seke man seketh his fisicien and as a blynde man enque-
reth of the colours to theym that se hem/ and it was axedy
of him/ howe a saule might se her self/ and he answered the
saule that lakketh sapience can se nothing as the eyen with
out light that nether se hem self nor other ¶ And said all
manere of thinges haue properties / and the properte of
discrecion is to chese wele the good from the euill ¶ And
said the lordshippes wonne by study dangiers and peynes
and so kept/ ought wele to contynue and prospere/ And
thoos ꝑ be lightly wōne & kept in Joye and plesaunce/ com
me to alittill prouffyt atte last/ & we se cōmonely the townes
wherin the inhabitaunces take grete labour be wele maynte-
ned and encresse with grete richesses/ and the townes full
of pleasaunce & delices fall to ruyne & distruction ¶ And sai
de hastinesse of speche maketh men to erre ¶ And said I mer
ueille howe he ꝑ men lawde without cause accept it & is ple
ased with all/ & he of whom men say euil without cause is an
gry with all ¶ And said loke that thou be not as the bulter

Whiche castith the flowre & kepeth the brenne ¶ And said men ought not to take the gouernace of the peple to a child to him also that can not knowe the nedis of the poure peple to him that is couetous/to him that wil werke without deliberacion/ne to him that is vegeable ¶ And said ther is no differece bitwix a child of age & a child of maneres as of condicion What age that euir he be of for the condicios of men aren knowen & shewed by dedis & not by age ¶ And said Jt is nedeful to a man if he wol be good that he be able of him self to knowe trouth & do it in dede ozellis that he lerne hit of other/for he that of him self can not vnderstande hit nor wil lerne hit can not be good ¶ And said goodenesse is deuided in/iij/maneres/the first is in the body/the second in the saule. and the therde in the operacions wherof the moost noble is the goodenesse of the saule for in vsing the vertue therof/is fonde and knowen the forme in good dedis And said a man findeth sapience and good condicios in long lernyng of veray science. And said ther be many persones that knowen the good werkis & doo hem not whiche resembleth the seke folkis p̄ aye help & gseiff of the leche & do no thing therafter/& therfor the bodyes been without helth & the saules without blessidnes. And said one may knowe the inward disposicios of a man by his outward operacios. And said wele doing is a laudable thing/neuthelesse it is somwhat harde to do but lightly one may do euil as an archier to faile of the butte is no wonder/but to hytte the prike is agreet maistrie. And said in diuers manere we may be euil but we may not be good but in one wey/And said default of witte causeth many harmes & maketh many men to falle by ignorace

Not knowinge What thinge to be don or left ¶ And saide
Agede folkis louen togider, and so doo not childrene for
olde folkis haue their delectacions like & yonge folkis in di-
uers Weyes ¶ And saide agrete acoplissinge of mēnes fe-
licite is to be Wele frended than a man Whitout felisship can
not haue hole felicite ¶ And saide euery man hath nede of
frendis, Whether he stādeth in goode caas or in harde, if he stā
deth in euill cōdicion, they for to helpe him, and if he stande
in goode caas, he to make mery hym and cherysshe them
that they may helpe him to resiste incōuenientes that might
falle ¶ And saide noon hath delectacion in iustice, but the
iuste man, none hath fauour to sapiēce but the Wyseman and
noon loueth frendeship but the true frende ¶ And said the
Wikkide men susteyne their perilles by their bodely strength
and the good men suffre their perilles pacientily by the vert-
ue of their saules Whiche pacience cometh not by mighte of
arme nor of handes nor nonothere mēbre, but onely of grace
of the saule, and therby to resiste aeynst couetise and other
grieues of this World trustinge therfore after to come to
blisse, & he Wrote to king alexādre in this forme, thou ough-
test to obeye Wele the cōmandemētes of god, for he hath peue
the thy desires, and all that thou hast ayede of him ¶ And
said sapiēce is lyf & ignorāce is deth and therfore he ꝑ is sa-
piēt is a lyue, for he Vnderstādeth What he doth & he ꝑ is igno
orāt is dede for he Vnderstādeth not What he doth ¶ And sayd
the ātiquite of the tyme maketh the Werkis olde, & bydeth no
thīg but renōme Which resteth in the hertis of the successours
it is nedefull than to conquere good renommee & therby shal
endure noblesse ¶ And said lesīg is the seliednesse of the saule

Whiche cay not be helede but by the meane of reason Why
che lieth neuer ¶ And saide Amoche Wyseman is he that
pnounseth not the thinges into the tyme that he is present
that Wol Vnderstande hem. And the best speker is he that
speketh not til he is Wele purueyede What he shal saye. &
ỳ best Werkeman is he that begineth not his Werke into the
tyme that he hath Wele disputede & auisede it. in his herte
Nether is none that ought to haue somoche thought as the
Wyseman. for it is necessarie to him to be purueyede and
certayn of his Werkis ¶ And saide men are more enclined
to couetise than to reason. for couetise hath acompaigned
them from their childehode. & reason cometh not to them til
that they be of parfyte age ¶ And saide. the childrey hate
their maistres When they teche hem for thy knowe not What
goode may befall them therby. but think onely the labour
of the peyne of theire lernyng ¶ And the saide Aristoteles
callide Alexādre ayng him questions Vpon the gouernāce
of the lordis & of the peple. to Whom alexandre yaue goode
answeres. But neuer the lesse Aristotiles beet him With
a Rod. And It Was ayede of him Why he hade beet him
Without cause. And he answerde this childe is like & able
to be a grete lorde & a mighty king. And I haue bete him
all onely for to holde him lowly. and in meketenesse for
he shalle to soon prowde ¶ And sayde If thou canst direct
another. directe him as thy self. And a yonge man ay
ede him Why he Was so pouer. To Whom he answerde. My
pouerte hath nothinge offensede me. ne doth me no harme
But thyn hath doon the and shall do harmes prowde
¶ And sayde. The Royaumes ben mayntenede by

the lawes ordeigned by the kings and princes ¶ And said the kinges and princes hey fusteyned & vpholdy by knight hode / And the knyghtis heey manteyned by moneye / & money cometh of the people / and the people is gouerned by Justice Without Whiche no Royaume may prospere

Alexander the grete Was sone to phelip king of macedone / Whiche phelip regned .xij. yere / And the said Alexander began to regne in the .xx. xij. yer of his eage / And he said to his peple in this Wyse / Fayr lordes I Will in no Wyse be contrarye to your Wylles ne to your dedes / But I shewe to you that I hate fra Wdes & malices / & as I haue louid you duryng my faders lyf / so Wil I do in tyme comyng ¶ And I bothe counceylle & pray you that ye drede gody obeye him as soueraryn of all / And chese him for king / & be most obeyssant to him that shal best pourueye for the good astate of his peple / & that shal be most debonayr & mercyful to poure folkes / that beste shal kepe Justice / & the right of the feble aynst the myghty / him also that shal best dispose for the publyke Wele / & for no delectacion of Worldly pleasaces shal not be slowfull to kepe & defende you and by Whom ye shal be defended / & all euill & harmes / by the meane of his goody dedes shal be destroyed / and him that most hardyly shal put him forth for to destroye your ennemies / For suche ought to be chosen kyng and none other / & Whan his people had herd the reasons abonesayd and knowey his grete discrecion Wytte and Vnderstading they were gretly ameruaylled and / answered to him thus ¶ We haue herde and Understand thy grete reasons / And haue resseyned and resseyue thy good counceyll / and therfore We

Wole and bysecche the that thou Reygne and haue the lord-
ship Upon Vs durynge thy lyf / We hope that ther is none
that hath so Wele deserued to be our kynge ¶ And thus
they chees him to ther kinge and to their lorde and coroned
him & yaf him their blessinges / and praide to gode that he
Wolde blesse & mayntene him ¶ To Whom he sayde I haue
herde the prayer that ye haue made for me / besechinge to gode
that he Wol stedefaste the loue of me in your hertes & corages
And that by no maner of the delectacion he suffre me to do
thinge ayen your proffites ne to my disWorship. & sone af-
ter he sente lettres to all the princes and goode toWnes of
his Reyaume ¶ And Whan he hade sent his lettres One
daire kinge of perse and of mede sente to Alexandre for tri
bute like as he hade of his fader And he sente him Worde
that the hemme that leyde that egge is dede ¶ And after
this Alexander made grete conquestis + and Whan he hade
gqueredy Inde he Wente to a contre callid bragmay / the Why
che Whan they Wiste his coming / they sente many Wyse men
to him / Whiche saleWed him & saide / sir alexãder thou haste no
cause to Werre Upon Vs / ne to be anil Willig / for We ley both
poure & meke / & We haue nothing but only sapiẽce / the Whi-
che if thou Wolt haue / pray to god that he Wol peue her to the
for by batayll thou shalt not haue her And Whan alexan
der herde hem saye so / he made al his Oste to tarye & With
felWe of his knyghtes Wente Within the saide contre for ten
quere further of the trouthe ¶ And Whan he entred With
in the same grounde / he fonde many poure folkes Women &
chylderen al naked gadringe herbes in the feldes And he
aside of them many questids + to Whiche they anfuerd right

wyselyr/andr than he bad hem aye of him somme thing that myght do hem good & to alle their peple/& he wolde yeuen it hem gladdy ¶ And theme they saide/Sir We aye the none other thing but ꝑ thou wilt gyne vs euerlasting lyf ¶ Then ne Alexãder answerd & said/hou might amã make other mẽ nes liues euerlasting/whã he maye not lengthe his owen lyf ay oure ¶ And that ye aye of me is in no mamies power that lyueth ¶ Than they said to hym+Syth thou hast goo de knowleche therof+Wherfore trauaylest thou thy self to des troye alle the World/and to gadre alle the Worldly tresours and wost not whan thou must leue hem ¶ Theme Alexan der said to hem+I do not alle these thinges that ye saye of my self+but god hath sente me thurgh alle the World for to exalte and magnifye hys lawe and to destroye them that bileue not in hym+ ¶ And somtyme Alexander went dysguysed visytingh his lordes and enquerynge of her dedes ¶ And vpon atyme he cam in to a towne of his owne+And sawe two men of the same toune byfore a Ju ge pletingh+of the whiche one said to the Juge/Sir Juge I haue bought an hous of this man/And longe after I haue founde within the same a tresour within therthe/whi che is not myn/And I haue offred to diliuere it to hym And he hath refused it/Wherfore Sir I bisecche the that he be compelled to take it for as moche as he knoweth it is not myne for I haue no right therto ¶ Theune the Juge comãded his aduerse partie tansuere to the same+and then ne he said / Sir Juge that same tresour was neuer myn but he hath edyfyed in that place that was byfore comyn to alle tho that wolde haue edyfyed therin /And therfore I

haue no right to take it/And theme they bothe required the
Juge that he wolde take it to him self/to whom he answe/
red/ and/ saide/ sithen it is so that ye saye/ that ye haue no
right to whom the heretage hath longed/ and/ yet longeth
where the tresour was founde/ how sholde I haue ony right
therto that am but a stranger in that caas/ and/ neuer a
fore herde speke therof. ye wolde excuse you therof and/ gine
me the charge of the tresour/that is euill do ¶ Theme he
axid/ of him that had/ founde the tresour whether he had ony
childrey/ whiche answered/ he had/ a sone/and/ he axide that
other in like wise/& he said/ he had/ a doughter/ Theme the
Juge said/ & Juged that a mariage sholde be made bitwene
them and/ that they shold/ haue the tresour by that meane
And/ whan Alexandre herde this Jugement/he had/ grete
meruayll therof/and/ said/ thus to the Juge. I trowe that
ther is not in al the world/ so rightwis ne so trewe a Juge
as thou art/And/ the Juge that knewe him not saide and/
axid/ of him whether ony Juge wold/ haue don other wyse
Ye certaynly said/ Alexander in many londes/Theme the
Juge hauyng grete meruayll therof axed/ of him whether
it raynedy and the sonne dide shyne in tho landes/as though
he wold/ haue sayd/ that is was meruayll that god/ shuld
sende ony light or rayne or other good/ thinges to them that
do not ryght & trewe Justice/And/ therof Alexander had
gretter meruayll than byfore and/ said/ that ther were but
fewe suche peple vpon erthe/ as they were in that lande
And as Alexāder wente out of that lande he passed thurgh
a cite/in whiche all the houses of that cyte were of one heigh
te/& byfore the dore of euery hous was a grete pytte or graue

in Whiche cyte ther Was no Juge/Whewof he hadꝯ grete mer-
uaylle+Andꝯ ayedꝯ of the inhabytauntis therin Wherfore su
che thingis sholdꝯ serue+The Whiche ansuerdꝯ hiim & saydꝯ
First for the outrageous height of houses +loue & Justice
can not be longe in a tollꝯ among the peple+Andꝯ they say
de that the pittes or graues Were their owne houses to Which
they sholdꝯ sone go to & there dWelle Vntil the day of Juge
ment+Andꝯ as touching that they hadꝯ no Juge+they saide
that they made goodꝯ Justice of them self Wherfore they ne-
dedꝯ no Juge+Themie Alexãder departedꝯ sowꝯ them right
Wel plesedꝯ ¶Andꝯ afore his deth he Wrote a lettre Vnto
his modꝯ desiring her to make no sorowe for him ¶Andꝯ
sone after Alexãdre diedꝯ & Was put in a Coffre of goldꝯ
andꝯ buriedꝯ in Alisaũdre+& he Was borꝯ thedꝯ With grete
reuerẽce by kinges princes & other grete lordes/that kept &
fulfilledꝯ his testamẽt as he hadꝯ ordeignedꝯ ¶Themie sterte
Vp one of the grettest lordes of them that kept him & saidꝯ
thus /They that neuer Wepte for other kinges /nowe ought
to Wepe for this same ¶And tho ꝯ neuer hadꝯ meruaille of
adũsite/sholdꝯnowe haue meruaille of the deth of this kingꝯ
Andꝯ he desiredꝯ the other lordes that they shuldꝯ saye sõme
goodꝯ thing for to gforte the peple that Was gretly dis mai
edꝯ& troubledꝯ for the deth of king alexãdre/or for the deth of
the Worthyest king that euer Was ¶Thẽne one of them saide
king alexãdre Was Wõt to kepe gold & seluer/& nowe gold &
seluer kepe him/And he saide it by cause of the chest that his
bodꝯ laye in Which Was of gold ¶And another said alexã
der is.aptedꝯ fro sines & filthes & nowe his saule is With the
good saules Which ben purified And another said alexãder

Was wonte to chastise alle men/and now he is chastysed
¶ And another saidy/the kinges were wonte to drede him
and now the poureſt man of al the worlde dredeth him not
¶ And another saidy/ yesterday al the erthe suffised not
to Alexãder/& now the lengthe of his body suffiseth him
And another sayd Alexãder might here yesterday & no bo
dy durst speke aeynst his wille/and now every man may
speke & he heerith not ¶ And another saidy the more ꝑ thas
tate of king Alexãder was grete & more epellent the more
is thocasion of his deth greuous & pytefull ¶ And ano-
ther saide thoo that salwe not yesterday Alexander ferede him
gretely /and now thoo that see him ferethh him not ¶ Ano-
ther sayd Alexander was he whos enemyes durst not come
nere him /and now his frendes dispreyse and wil not see
hym ¶ And whan Alexander began to regne he was but
+xviij+yeres of age /And he regnedy+xxiij+yere of the whi
che he employedy+ix+yeres in bataylle and in conquerynge
And+viij+yere he restydy hym visiting the grounde and
landes that he hady conquerydy And he had victorye vpon
+xxiiij+manere of langages/ And in two yeres he sought
alle thorient and occident /And the nombre of his knigh
tes that were comonly of his retenewe & at his wages were
CCC+viij+M+ without yomãrye & other men necessarie to
his warres ¶ And he deyde in the eage of+xxxv+yeres+&
he was of sanglweyn colour/his face ful of pockis/ One of
his eyen graye and that other black/smale & sharp teth vi
sagedy like a lyon+ And was of grete strengthe & louedy
moche warres fro his chyldehode vnto his lyues ende ¶ And
he comandedy that the people sholdy worship gody & kepe hem

from synne ¶ And saide the World is not sustayned but
comonly by science/ And the wyames be not directed but
by the same/ & all thinges ben gouerned by reason ¶ And
saide sapiēce is messagier of reason ¶ And it bysell that
Alexander passid thurgh a town wherin/ iij/ kinges had
regned before/ And he askid yf ony of their kinrede was
alyue/ And they of the town saide ye/ a sone of one of the
said kinges/ And alexāder desired to see him/ And the
peple said to alexander that he was euer in the chircheyerd
And alexander went to see him. & axid of him wherfore
he abood so in the chircheyerd/ & why he wold not take vp
on him suche astate as his fader had & his Auncestris/ as
other men doo/ Seeing that it was the wil of all the peple
¶ And the yong child ansuerd & saide/ O right bounte
uous king I haue here a thing to do/ the whiche when I ha
ue don it/ I shal do thy comaundement/ To whom theme a
lexander axid what thyng it was that he had to do there
And he ansuerd I am sechyng the bones of my fader & of
myn auncestris kinges for to put hem a part from the other
but I finde hem all so semblable that I can not knowe one
from the other ¶ Then alexander saide to him/ thou ough
test tacquere worship in this World/ And If thou had
dest good and strong corage/ thou mightest haue all thy
faders goodes and of thy predecessours & all ther honours
To whome the yong child ansuerd & saide. I haue good her
te. And alexāder axed him wherin And he saide by cause
that I haue foūde lyff without deth/ yougthe without eage/ ri
chesse without poute/ Joye without trouble/ & helthe without
seliness Certaynly said alexāder of all these thīges haue I

none/ Therme sayd the childe/ yf ye wil haue hem/ axe hem of him that hath hem/ and he may yeue hem & none other Therme Alexander said that he had neuer seen man of so grete discrecion ¶ Alexander vsed euery day to be in a certayn place/ for to here the complayntes of euery body/ And it was so that vpon a day onely that there cam none to complayne vnto hym/ And therfore he wolde not that day sholde be put in the nombre of the dayes of his regne And whan he was redy to fyghte with kinge daire/ it was told hym that the same daire had with hym more than .xx. M. good fyghtinge men. Whereto he answerd & sayde a good cooke ought neuer to be abasshed to see in his kechyn many sheep among other beestis ¶ And the patryarkes & prelates that were for that tyme cam and sayd to hym. God hath yeue to the lordship vpon many royames/ regions and contrees to thentente that thou sholdest haue many children begotten of thy body/ for to haue the succession of the same after thy deth/ and therfore it were good that thou sholdest haue many wyues/ To whom he answerd. that it shold torne to hym to grete shame ꝑ had ouercome alle the mightyest men of the world/ for to be dysconfited by women There cam to hym a poure man wel and wysely spekynge which was poorly arayed/ To whom Alexander sayd I haue marvayle that thy clothynge is not after thy speche/ For ther is bytwene them grete difference. Therme the poure man sayd. O myghty kinge I may of my self lerne to speke & to haue reason with me/ & ye maye resonably clothe me/ thene Alexãder made him to be clothed with one of his best gownes ¶ Also ther passed a thef byfore alexãdre

that was goyng to be hanged, Whiche saide, O worthy king
saue my lyf for I repente me sore of my mysdedes, Theme
Alexander comanded, that he sholde be hanged, whyle he had
goode repentaunce ¶ Also vpon a tyme one axid of him
v. pieces of golde, To whom Alexander saide, thou art not
worthy to haue so moche, And he sayde to him ayen, Syr
if I am not worthy to haue so moche yet ar ye able to yeue
it me ¶ And alexander axid of Aristotle what thing a
good & a manly king ought continuelly to doo, And he
answerd, that he ought to thinke euery night to the good go
uernaũce of his peple, & the day folowing to put it in effect
¶ And it was axid of him what thing was moost de-
lectable in conquering of landes and of countrees. And
he saide the moost delectacion was to gyue largely and re-
compense them that haue done goode seruise to him ¶ And
he axid of Aristotle by what mene he sholde be counceylled
And he answerd & saide, Ordeine vpon the gouernemẽt of
thy housholde him that hath many seruaũtes & can wele ru
le and gouerne them, & make him thy pauvour and recey-
uour of thy money that hath grete kyuelode & spendeth dis
cretely and notably ¶ And a Patriarke axid of hym
what he wolde do with so many men as he had, And he
answerd I that am lord of them that ben grete & mighty
lordes may wel forbere to be lord of their seruaũtis ¶ And
ther cam two men bifore him differẽt of oppinions, to whom
he saide, the sẽtence that shal plese that one shal displese that
other, & therfore cõsente ye to the trouth, & that shal plese you
bothe ¶ And it was axid of him why he worshipid more
his maister than his fader, And he answerd for as moche as

J haue of my maister euerlastyng lyf. And J haue of my
fader lyf but for a certayn tyme ¶ And whan daues dough
ters were taken it was tolde hym that they were right fay-
re. & therfore he wolde not see them feeryng to haue doy ony
dishonest thynges. sayng that grete dishonour were vnto
hym that hady ouycome so many notable & manly men in the
batayllles, yf he sholdy be ouycomen by women keyng in his
prysons ¶ And it bifelle that one made a longe sermon
byfore hym whiche noyed moche to alexādre wherfore he say-
de the predicacion is not to be laudedy that endureth ouer the
power of the herkeneers. but that is good that endureth after
the possibilite of them that hereth it. And it was ayidy of
hym how men myght acquyre the loue of other men, & he ans
uerdy in doyng hem good. or els atte leste in doyng hem no-
ne harme ¶ And sayd men some tyme thrwe better by their
enemyes than by their frendes ¶ And it was axidy of hym
how he might be so myghty. considerynge that he was so yong
of age. And he saidy for as moche as J haue trauaylledy
tacquere frendys, and yeuyn to myn enemyes. and by this
manere J haue poldere vpon hem alle ¶ And saydy it is a
grete losse to a man to lose his frendis andy more than to
lese his sone or his tresour ¶ And sayd the frendes that be
acquerydy bygood deds. hem better than tho that hem acquerid
by force ¶ And vpon a tyme as alexandre wente to spor-
te hym priuely. certayn men keyng at a wyndow keste wa-
ter vpon hym. wenyng that he had hem one of their felaws &
whan they sawe ꝑ it was alexādre they were gretly aferd, &
alexādre badde hem be not aferd sayng ꝑ they had wetted none
but hym ꝑ they thought to wete ¶ And as aristotle taught

many kynges sones with Alexander/he ayedy ones of one of hem/What shalt thou gyue me When thou shalt be a king The whiche saide I shal make the my grete gouernour/& in like wyse he ayedy of another/whiche saide I shal yeue to the half my royame. And the me he ayedy of alexãder/whiche answerdy him thus/Maistre enquere of me not this day vpon that/that I haue to do to mowwe/for when I shal see that I neuer sawe/ I shal thinke that I neuer thoughte/but if I regne as thou sayst I shal/thẽne I shal doo as thou shalt see & thinke to be conuenable/And the me Aristotle saide to him/ Certaynly I wote wel that thou shalt be a grete & a nighti king. for thy face & thy nature sheweth it so ¶ Alexandre sayde to one that long hady bey his lieutenaũt & hady neuer rebukedy him of no vice/ I am no thing pleasid with thy seruice/ Why sire sayde his lieutenaũt/ By cause saydy Alexander that I am a may as another & exte & haue exted many a tyme/sith thou cam in my seruice/and thou sawest neuer no fawte in me/therfore thou art not suche/as I oughte to haue to be my lieutenaũt/for thou art not wyse/& if thou hast seen & knowen my fawtes and not correcteddy me therof Thou art not trewe to me ¶ And the he saidy/Reason letteth not to acquere science/but slouth dispraysith it ¶ And the somme ayedy of a wyseman calledy Nychomake/What was the cause that men obeyedy so lightly to Alexãdre/And he saydy by cause that he was vertuous/that he hady wel kept Justice and he hady bey of goody cõuersacion and of right excellent gouernement ¶ And there were two men whiche ayedy euery of them to haue to his wyf the doughter of a riche may/of whiche two. one was riche and the other pouere

And the fader yaf the doughter to the poure man, Wherfore
Alexander axid of him Why he did so. And he sayde by
cause the riche is ignorant & like to become a poure man. &
the poure is wyse & able to become a riche man Alexander
axid of a wyse philosophre by what mene the wyamces we
re wel directid & holden in goode astate. And he answerde
by obeyssaūce of the peple & the iustice of the king And as
Alexāder sought ones in bataill many women cam in the
same bataill ayenst him, thēne he withdrewe him hastely & sai
de to his men if he sholde haue victory of this bataill where
thise women ben, it were no worship to vs, & if they had the
victorie, thēne it were to vs a p̄petuel shame, wherfore we
shal not fighte ayenst them whyle the womē ben there, And
saide it is a perillous thinge a man tabide so long in the see
that the storme & tēpest come vpon him, that may well depte
during the faire weder, In like wyse it is of them that well
in princes & kinges houses And saide it is a foule thing
to a man to haue grete wordes without effecte. & it is a fay
re thig to him that put his werkis bifore his wordes, And
saide the grettest & most laudable liberte that is to a man is
to kepe him from couetise And when his fader cōmaun-
ded him that he shold gladly here the gmaundemētis of his
maistre, he saide, he wold not onely here them, but he wold
fulfille them with glad herte to his power And said It
is worse amā to haue defaute of discrecion, thēne of richesses
Tholome was a right wyseman & wele vnderstāden, &
in especial in iiij scieēcis that is to witte, Geometrie
musike, arismetrik & astrologie, & he made many good bokis
among the which one is callid Almageste the which is of

Astrologie, & he was borne in Alexandrie the greteſt cite
that is in the lande of Egipte, & there he made hys conſidera
cions in the tyme of kynge Adryan, and made hys dicti
ons vpon the conſideracions at Rodes, he was not kynge
all be it that many perſonnes calleth hym kynge, And
he lyued, lxxviij, yeres ¶ And, ſayde he is wyſe that
diſpoſith his tonge to ſpeke of gode, and he that knoweth
him not is the moſt foole of all ¶ And ſayde, he that
is enclyned to his wille is nighe to the Ire of gode, &
the never that a man approucheth the deth, the more he ought
to laboure and traueyll to do wele ¶ And ſayde Sapi
ence abydeth no lenger in the hert of a foole, than aſſeyng
thinge that may not tarye in no place ¶ And ſayde good
wytte and gode diſcrecion ley fela wes ¶ And ſayde,
A man of gode ſapience can not dye, ne a man of gode
vnderſtandyng can neuir be pouer ¶ And ſayde Sapien
ce is atre that wexeth grene in the hert and fructifieth
in the tonge ¶ And ſayde Beware that thou diſpute not
with him that hath no knowlege, ne yeue not thy gſeyl but
to hym that aſkith it, ne telle not thy ſecret but to hym that
can kepe it ¶ And ſayd he that wol lyue wele ought not
to kepe in his hert all his aduerſitees ¶ And ſaid the mayſ
tre of a grete houſe hath many meſadoryes ¶ And ſaid ſpe
ke wyſely a wele for thyſelf as for all other ¶ And ſaid if
thou mayſt not eſchewe ſotyme to be wroth atte leſt lette not
thy wrath laſt long ¶ And ſaid the hertis of good peple ley
the aſtell & forteresſes of ſecretes ¶ And ſaid a mā that is
not to be correctid by other mē may ſurly correcte them of their
faultes ¶ And ſaid he that aſkid cōſeil of the wyſeman

andy doth ther aftir whether it turneth him to goody or to euil he ought not to be blamedy therof ¶ Andy sayde. Jt is bettir / a kingy to directe his peple / than to haue grete habondaunce of knyghtis ¶ Andy sayde Surete putteth a weye sowlbe / andy fere empescheth gladnes ¶ Andy sayde The wordis of gody auayleth not to them that haue put al their hert to the worlde ¶ Andy sayde Jt is to grete folie amay to thinke to moche oy the thingges that passith his vnderstandyng ¶ Andy sayde mey beey of. ij. natures fony wolle neuer be content howe be it that they finde ynough / & somother sekie andy finde nothing ¶ Andy sayde mey cause tacquere & gete money. Andy money is the cause tacquere mey ¶ Andy sayde. He of the whiche the Science exceditth his witte may be likened to a feble shepherd that hath a grete heep of shepp in his keping ¶ Andy saide he that hath put al his entente to his flessly delites / is more bode than a keytif ¶ Andy saide the hygher that a may is exaltid in his lordship / the more greuous it shalle to him to fall from the same ¶ And saide thought is the key of certaynete ¶ Andy saide the reffuses of a nygardy bey bettir than the largesses of a prodygall waster ¶ Andy saide. thou canst do nothing so acceptable to gody as to do wele to him that hath offensedy ayenst the ¶ Andy saide if thou wol be wyse be not in feliship with foolis. but be euer in feliship with them that bey wyser than thy self ¶ Andy saide the saule cay not be deceyued into the tyme that the body taketh his ende ¶ And saide. Folye is the grettest enemy that ny body may haue ¶ Andy sayd. Goody wilk is the fondement of alk goody werkes / & goody werkis is the messagier in the other world

And saidy he that kepith the goody opinion & kueth the euill yeueth grete reste to his herte ¶ And sayd Sekenesse is the prisoy of the body and saluacion of the saule

ASsawy sayd that a kingy in his kyngdome may be domagedy and hurte, and specially by fyue thinges, the first is by to grete drienesse as to be in. pere without Payn. the second is by expendingy more thy his kyuelode cometh to, the therde is, to vse to moche women wyn and huntyng, the fourthe is to be of auyll manere & of wicked condicions & also to be to cruel & vengeable, the fyfte is, to haue many ennemyes ¶ And sayd the moost notable maneris & conditions & the moost prouffytable is to be liberal and true of his worde ¶ And saide he that is liberal may not kyue amys, the true speker may not be shamedy of his speking, the meke & lowly may ay not be hatedy, the sobre may ay not be seke, & he that wele & dyligently vnderstondith to his bysenesse may neuer repente thrwf & bringeth him to good pfection ¶ And said a king or a prince oughe not to truste them that dispraysse hym in him that is couetous, in him that is comy fromy grete pouertie to grete richesses, in him fromy the whiche he hath takeny the goodes and lordshippes, in him that hath suffred many domages and hurtes for the royall magestie & ordinaunce Ne in him that hath made ny alliaunce or pmesse with his ennemyes, & he oughe to be wele ware that he yeue no power to nony suche as thoo abonesaide ¶ And sayde It is ay impossible thing that the may may kepe him fromy fallingy in somy sawte that is equaltidy with a kingy in grete magnificence or without desserte ¶ And said whay a wyse prince knoweth

that any of his men hadn offenseth ayenst him. he ought hastely to enquere the trouth of the dede. and the quantite of the trespas. and if it be done wilfully or by Ignorance/and also If he was wont to do so. and if he be like to falle therin ayen. And upon euery of the same pointis to be medye hastely ¶ And sayd. The kynges seruauntis ought to shewe in seruyng hym their good vertues their feith the noblesse of their kynrede. to thentente that the kyng may better knowe hem and do to euery of them as he shal haue deserued ¶ And sayd/ If a kyng louth and cherisseth the vntrewe and wikkid men as them that ben good and true. he ought not to be called kyng for he is not like to reygne long ¶ And sayd. If the kyngis conseyllours his physicien and hys confessour deleth with other thinges. than langith to their offices The kyng shal contynuelly be endommaged. sele of body. and of the soule/ And lyke to come to a foule ende ¶ And sayd. He that sayth not trouth to his lecke And he that counseylleth with hys frend And telleth hym not the trouthe of hys counseylle. he dystroyeth hym self ¶ And Assaron sayd. A kyng sholdn not cõmytte to another the besynes. that ys necessarye to hym self for to do ¶ And Assaron sayd. The most secrete counseylle of the kyng Is his conscience and his good dedes is hys best tresour/ ¶ And of alle men. the tre best is the best. And the best ryches ben they that be truely and duely goten ¶ And he sayth/a kyng shold/ cõmitte his besynesses to him that he hath proued in sayth/in witte & in good gouernance/& if he may finde no

suche/take hym that hath euer be cõuersant with wyse men
¶ And he sayth a wyse kyng of good vnderstondyng
amendeth and auayllyeth moche his counseillours ¶ And
he sayth what a kyng of good discrecion hath to do two
right hasty thinges/he shold begynne at the noblest and at
the most prouffytable/And if they bey both two of one
estate/begine at that which may best be recouered in tyme
comyng ¶ And he sayth yf a kyng be mercyful/his be-
synes shal goo wel. his wysedom shal auayle hym in time
comyng/yf he be trewe his people shal reioyse with hym/&
yf he be juste. his regne shal endure ¶ And he sayth kin-
ges shold gete good renõmee and other mene dignitees by
good mesure/for outrageousnes is not endurynge ¶ And
he sayth yt belongeth to a conquerous kyng to sette and
kepe good justice in his royames & other lordshippes gó-
ten/And how be it that it is a greuos thing to conquere
them/yet is it a more greuours & more chargeable thing to
kepe them wel ¶ And he sayth he that is most complete
of wytt/is he that knoweth him self. And that departed
him not from thobeyssaunce of god for what maner occasion
that cometh to him/& that contynuelly thanketh him for the
goodes that he hath sent hym ¶ And assawn sayth that
ay euil lawe and the loue of a shrewe lasteth no lenger than
the shadowe of a cloud ¶ And assawn sayth that a wy-
semay enforceth hym to fle and withdraweth from harme
And the foole doth grete payne to fynde hyt ¶ And as-
sawn sayth what a wysemay that is counceylour or offycer
to a kynge seeth that the kynge wille doo or saye ony thing
domageable and harmefull to him or to his royaume or to

his peple and subgettis he sholdy addresse and remembre him of goody examples of cronycles and histories of hys noble and wyse predecessour concernyng vnto that purpoos in so moche, that the kyng conceyue and haue knowleche that he sayth it for his wele and worship &c

Legmoy was bory in Ethyope and lernedy his science in the londe of Asteyy in the tyme of king dauydy the prophete, Andy was bought by a Jewe for ay esclaue or bondmay for xxx marck. Andy his maistre pleyedy gladly atte dise and ther ray by for his maistres gate a Pyuer ¶ Andy oy a tyme as his maistr & ay other may playde atte dyse, they leyde & sette ay owche to plege, that who of them lost a game sholdy do the will of the winnar or he sholdy drynke alle the water that ray andy passedy afore his yate. So it happendy that his maistre lost Andy that other comaundedy him, that he sholdy doo hoolly his comaundement. Andy the loser ansuezdy that he was redy to be at his Jugement. Therme he saydy to him, thou shalt gyue me all the good that thou hast of ony valewe, or thou shalt drynke all the water of this Pyuier. Andy he that hady lost demandedy only respyte of one daye for tauise him, & that other graumtedy it to him. Andy thus he abode in his hous right pensyf andy ful of thoughte howe he might escape fro this perille. Andy as he was in this thought legmoy his bondmā and seruaūt cam home & brought vpoy his necke a burthey of woody & salewedy his maistre. The whiche gaf him no answer, for the thought he was in. Howe be it he was acustomedy for taraysone hym for the

good Wordes that he fonde in him. & theme legmon sayd to
hym Maistre Who hath angrid or greuid the/And he an
swerd nothing agayn And legmon said/maistre telle
me the cause of this sorow and woo/ For I shal lygthly
remedye it if I may. and theme his maistre reherced to
hym all the fayte as is afore reherced/And theme legmon
said to him that he shold in no wyse abasshe him/ For he
wold gyue hym good counceyll Thou shalt demande him
sayd he. if thou shalt drinke that the riuyer cõteyneth now
this present tyme or ellis all that. that shall reme and
come continuelly/and I wote wel he shal saye that thou shal
drinke all that it conteyneth now/and whan he hath so said
thou shalt saye to him/that he stoppe and make the riuyer
to stande without remyng ony more / and that thou art
redy to drinke hit that it holdeth now/and thus thou shalt
wyme thy cause ¶ Whan the maister herde the counseyll of
his bondman he was moche recomforted. And in like wy
se on the morn he said to him that had wonne the owche / &
in this wyse he escaped from the paryll/and fro thene for
thon he afranchised legmon and made him fre that afore
was bonde & thrall/And he dide and gaf him moche good
and was reputed for right a wyseman ¶ And one of his
felaws of tyme past mette him on a tyme/And demanded
of him art thou not he that were wont to kepe sheep with
me/And he answerd yes/ how sayd that other who hath
sette the in this estate/I shal telle the said legmon sayng
of trouthe/to be trewe / and not tentende vpon vnprouffi
table thinges ¶ And it was sayd that a voys apperyd
to him/whiche sayd to him/wolt thou be a grete lord vpon

therthe andy he answerdy yf gody will, I wil obeye hym but
yf he wil gyne me the choyse & my playsir, I will pcas
One askedy hym wherfore he wolde not be a kynge, he ans-
werdy, yf I iuge rightfully, I may not escheue the hate of
many men, And yf I dissimile, I shal withdrawe me fro
the way of paradyse, I hady lever have in this worldy suffi-
saunce with poverte & wynne the blysse of that other worldy
than for to lose to be hyghe reysed in this worldy ¶ And da-
uidy was in a place where moche peple spack among whom
legmony was stylle, andy he demãdedy him wherfore spekest
not thou, as other doo, he answerd by cause ther is no wordy
goody but of gody nor no good silence but to thinke on god
¶ Andy this Jelle that was maystre of legmony gaf hym
moche goody, the whiche he distributedy in almesse, & lente
it to poure nedy people without vsure, Andy therfore gody
multepliedy al his goodes gretly ¶ Andy it is saydy he lef
te alle his richesses andy made hym self a recluse in a tẽple
solitairely vnto his deth, andy there prechid many fayre thẽ
gis & wysedoms to his sone ¶ Andy saydy, Sone take ab-
stinence & restrayne thy will, For yf thou preyse the worlde
andy the diuerse aduentures that dayly comen in doyng of-
fensis in thinge deffendedy of god, thou desiryest but deth ther
fore enforce the teschelle the auyll and to solowe the goody, for
the goody mortifieth andy destroyeth the auyll Andy say-
de sone speke euer of gody andy god shal euer put goody wor
des in thy month ¶ Sone sette alway thyn olden werkys
tofore thyn eyen, Andy other mẽnys behynde the a parte
Sone whan thou seest ony synnar, reprene hym not of hys
faltes, but thynke on thyn olbne whiche of thou shalt pene

acompt ¶ Sone employe not thy corage in the loue of this
World. Whiche is a thing that passeth and deceyueth alle
them that affie in hit. And holdy the content with litil. &
couepte not the goodes of other ¶ Sone sette attemperaũce
in thy lyuyng. and be replenisshid with Sapience and
conuerse wyth wysemen and so mayst thou gete wysdom
¶ Sone be simple. well doyng. thinkyng moche. and
of fewe words. but if they be trewe. and be no grete lawg-
her. And be not dispreyser ne mocquer of other. be stylle
and not ful of langage. for I haue oftey repented me of
moche speking than of beyng styll ¶ Sone Beware that
the cock be not ezlyer awaked in the morenyng than thou
And drede gody and kepe the from vayn glorie ¶ Sone
Beware that thou be defrauded for to byleue. that thou hast
in the thing. Whiche thou hast not. though that men leve
the it on honde by flaterie ¶ Sone Who loueth gody best
dredeth him most ¶ Sone lerne goodnes & after teche it
forth to other. For doctours and techers wyth their techin
ges ley lykened vnto sprynging welles remyng. of whi
che the peple ley continuelly seruidy. & yet they abide alway
full ¶ And knowe thou sone that if a foole speke he shal
be mocqued for his vnaurtais speche. If he be still & speke
not. he shal thike euil. if he do ony thing. it is euil & loseth
his tyme. if he sette him to studye. he shal lese his dispence
& shal not prouffyte. if of auẽture he be riche he shal be proude
& presumptuous. if he be poure. he shal falle in despayr. If he
haue ony goody garmente. he wil be prouddy therof. If he de-
maude ony thing. he shal aye it vnaurtaisly. & if ony man
axe of him to borowe. he shal denye it. If he gyue oughe

he shal reproche hym + yf a may gyue to hym he shal comme
him no thanke. Whan he is merry or Joyeus, it is out of me-
sure. And Whan he is angry he is in like wyse, yf men telle
him ony thing in secrete, he shal discouer it. yf he haue puis-
sance or myght, he shal secretly seche occasion to doo euill &
shal trete his subgettis by violence + yf men felawshipe
with hym. he shal make hym angrye, yf men folowe hym
he fleeth the peple, Who so wil correcte hym. he wil not doo for
him but shal hate his corrector, And his felaws shal ha-
te hym, yf he speke he wil be hardy. And yf other men spe-
ke he wil not here them, yf men praye hym to pardone ano-
ther, he shal not do it, he loueth better deceyt than trouthe, a
man may not put him from his opinion, For euer he wil
haue his by hym self, & Who so doth euyl, he reputeth it for
wel doy, yf he studye or speke with wyse men, he wil not me
ke hym self ner take hede to hem, And yf he be with a no-
re fole that he is hym self, he shal deffame and mocque hym
he shal comande them to doo well. And he wil do the werst
he can, And he shal comande them to saye trouthe & he shal
lye, his dedes shal be moche discordaunt to his wordes, for yf
his tōge saith one. his herte thinketh another yf ÿ be riche, he
saith thou art an vsurer, yf thou be poure he shal sette noght
by the yf thou doo wel, he saith thou dost yt by ypocrisie, yf thou
do euil, he wil deffame the, yf thou gyue to him he wil calle the
waster. yf thou gyne to him noght he shal holde the for a kai-
tyf & migard yf thou be debonayr, he shal saye thou art a beste
& Who so drawetb him fro his cōpanye, he saith he doth it for
pride But the wyseman is all of other cōtrary ꝯdicions for
he hath ꝯtinence, iustice besines forgeuenes & mekenes he can

Wel speke/andy he stylle in place & tyme/he knoweth & doth
Wel. he hath his seruaūtis in his puyssaūce & power/he is li
berall to demaūders/he is wyse in spekyng and Wel vnder
stādyng the Wordes of other/ If he lerne he shal meue goody
questions ; If men do him goody he shal thanke hem / Who
telleth him his gseyll/he shal kepe it secrete/& he shal truste
Wel in other/if he yeue/he gyueth gladly Without reproche
he Wil do to none other may/but as he Wolde he dony to/ If he
be riche he shal not be proudy therof/ If he be poure or riche he
shal not forgete gody/he shal alway prouffyte in science. he
gyueth credence to him that techeth him/ he shal not grut
che to a gretter than he is/ner disprayse a lasse/he shal axe no
thing but if he haue right therto/he is agreable in his ans
Wers/& saith no thing but if he knowe it Wel/he hydeth not
his science/the more he accompanyeth the men/the more he lo
ueth them/he cōstreineth his Will to trouth/Whether it Will
or not/he correcteth him self geuing ensample to other / he is
lightly tornedy to do Well/if he bere Witnes/it shalle Berita
ble/if he be a Juge he shal iuge & do all thing truely/if men
do hym harme/he shal do goody therfore/he coueyteth not the
goodes of other men. he reputeth him self as a stranger in
this Worlde/& thinketh not/but on his departing. he doth
Well andy comandeth other to do the same/he defendeth euil
andy kepeth him self fro dyng it. Andy that lyeth in his
harte/the tonge pronouceth. andy his deds ben according
his Wordes ¶ Some vnderstande Wysdony andy perfise the
same Without thinking on other thinges for When thou hast
gotten it/thou shalt be euer in Joye/ Andy knowe that it is
not gotten but by debonairte. & by goody keping of thy tunge

For the tunge is the dore of the almerye of sapience, Wherin euery man may wel entre, yf it be not shett, And therfore men sholde kepe wel the keye, that is to saye the tunge more besily than his golde or siluer ¶ Sone lose not thyn owen thinges, for keppynge of strange thynges, For thy propre thinges ben thy goodes, Whyche thy saule shal leue wyth hym, And the richesses that shal abide after thy deth shal come to other men, Sone honoure wysedom, And denye it not to them that desire it, & shewe it not to hem that despyse it ¶ Sone who that hath mercy on other, shal haue mercy on hym self ¶ Sone be thou content with that thou hast withoute coueytynge of the goodes of other, or of that whiche thou knowest, thou mayst not haue ¶ Sone receyue pacyently the wordes of correction, & of prechyng thoughe they be hardy & greuo ¶ And said he is right vnhappy that heereth & vnderstōdeth not, & yet he is more vnhappy that heereth & vnderstādeth & nothing prouffyteth to him, sone accōpanye the with them that god loueth ¶ Sone yelde thankingis to our lord god of the goodes that he hath made the to resseyue in humilite, & departe them to thoos that be nedy Sone yf thou haue any ony good ꝑ the semeth good, gyue no laude ne preising to thy self therof, for thou wotest not if god be pleasid with al or not, In euery werke is comonly some thing euer contrarye, & thaduersarye of the werke is proude thought, sone coueyte not the delites of this worlde but only them ꝑ may make the nyghe to god, Sone truste thou verylyin god & loue them ꝑ obeye him & haue thē in hate ꝑ disobeye him, sone there is nothig more acceptable to god thā good vnderstanding & that is in ten condicions that is to wetten

in not preysing him self/in wel doing/in keping content of
thinges necessarie to the lyff/to gyue of his goodes for god
his sake/to will worship to him self/to kepe him self from
doing shameful thingis in geting science & connyng all the
dayes of his lyff/to kepe him self from anger. In giuing
his loue to all them that desire it/And to repute him self
werst/and the other better. for the men ley of two maners
Somme ley goody. and som ley badde/ Wherfore a man
sholdy humble and make him to lothe/to the goode in pray-
ing gody to make him semblable & like to hem/to the auyll
for as moche as it is not knowen. whether his goodnos le
within him hydy. And he wil not shewe it by vayn glorie
And in doyng thise thinges is a man reputedy for sage &
wyse ¶ Sone worshipe gody and praye him that he wil ke
pe the from hauing an auyl wyf/and he wil teche & enforme
her. for ther is none other remedie ¶ Sone shewe to other
suche as thou hast lernedy/ne felaushipe the not with shre
wys. that thou be not one of them. & haue thou none affiail
te in the hous where the peple lyue this day & deye to mowe
¶ Sone enhabyte thy self with the wysemen continuel-
ly/for gody enluminedy their hertes by wordes of sapience in
suche wyse as the goodes vnder erthe ley moysteedy by rayne
and with dewes ¶ And somme men saye that legmon is
buriedy in a town calledy karaualle bitwene the mesquitte &
the marche. And ther ley buriedy. lxx. prophetes that deyde
after legmon the whiche the children of israel kept so long
in hostage that they deyde for hunger ¶ And whan Leg-
mon was nygh his deth he wepte sore. & his sone asyd him
why he wepte for fere of deth or for sorow that he had to leue the

Worldy ¶ The answerdy I wepe for none of tho two thinges but I wepe bicause I haue alway for to goo. from whiche I sahe neuer may come agayn/andy I here but litill bytaill with me. & am chargedy with many grete charges. Andy I wote neuer whether I shal be aleged & dischargedy ar none whan I shal come to thende of my waye ¶ Andy he sayde to his sone/Sone thou oughtest to drede god/& not onely to be worshippidy of meny ¶ Sone whan thou comest in apla ce where shal be spoken of god/abyde there/for if thou be a fool/thou mayst be amēdedy. & become wyse/yf thou be wyse thou shalt encrece thy wysdom/& yf god sende them ony good thou shalt haue thy parte/but & yf thou haunte places where god is not spoken of/all the cōtrarye shal happen to the/sone be aferd of the vengeance of our lord as moche as thou mayst/& drede him & cōsidre his right grete puissance andy might ¶ Andy saide in like wyse as in gewing largely a may maketh of his enemy his frende / right so by pryde a may maketh of his frende his enemy ¶ Andy saide the word shewith the wysedom of the may & therfore ought a may to be wel auised what he saith ¶ Andy saidy atrewe may resteth in his trouthe/& the reward of a lyar is /that he be not bileuidy of that he rehersetb ¶ Andy said rehersse ne tell nothing to hym that wil not bileue the / ne demaunde not that thingy that thou wost wel shal not by graunted to the ne promyse no thingy but thou mayst andy wilt holde andy kepe ¶ Andy saide thou oughtest a boue all thing fle the companye of a lyar/& if thou maye not eschewe his compa nye/atte leste beware that thou bileue nothing that he saith And said sone sette the not in the hiest place for it is better

that thou be takeyn vp fro the lowest place for to sitte in the
hyest/than to be takeyn from the hyest and be sette al bene/
the ¶ And sayd Sone yet ones I comande the that thou
drede god aboue alle thinges. for that is thing rightful &
prouffytable to the. And do so that alle thy thoughtes be
alway in him and thy Wordes semblably. for the spekyng
and thinkyng in god furmouteth alle other Wordes and
thoughtes as he him self furmouteth alle other creatures
And therfore men ought to leye him. notwithstondyng
ony other thing that they ley constreyned to ¶ Sone ma
ke thy crisons & prayers duely to him. for prayer is as a
ship that is in the see. for if she be good she shalbe sauf and
alle that ley therin. And if she be ayll. she shal perisshe &
all they that be therin ¶ And sayd A man may lightly
fynde his liuyng and his necessitees in this World/ Why
che is of litil during as to vs creatures. but a man sholde
pourueye him of thinges necessaries. for to lere With hym
Whan he shal departe hens ¶ And sayd How may a man
make another to chauge his Will. that ay not refreine his
owne Will ¶ And sayd Good Will is one of the goodes
Whe rof god is seruid. And gladly to here thinges lowa
ble. is to him agreable. And a curtoyse answer ought mo
che to be preysed ¶ If the behoueth to sende ony message or
legacion. sende a Wyseman. and if thou maist none finde
goo thy self ¶ And sayd byleue not him that lyeth to
the of another man. for he shal lye in like Wyse to another
man of the ¶ And sayd it is more light to chauge mon/
taignes fro one place to another/than for to make him vn/
derstande that hath none entendement ¶ And sayd do not

that of whiche thou sholdest haue shame to see another do it
¶ Two pacientis ley in this worlde, of whiche one is he
that seeth & endureth paciently that he hateth. & that other
is to refrayne his wille ¶ Ther ley thre estates of men that
ley knowen but in thre maners. that is to witte the pacient
is not knowen but in his aduersite & in his Ire ¶ The va-
lyant man ys not knowen but in warre And the frende
is not knowen but in necessite ¶ Of alle other maners &
condicions the worst is a man to be suspecionous of his frē
de, and to discouer thinges secrete, to haue truste and af-
fiaūce in euery man. to speke oūmoche of thinges vnprofi-
table. & to be in daūger of auyll peple for couetise of goodes
temporell ¶ And sayde the thought is the myrrour of the man
wherin he may beholde his beaute & his filthe ¶ And he saide
beware & kepe the for to be suspecous, for suspecion taketh a
way the loue fro the peple ¶ Witte without doctrine is a tre
without fruyte ¶ And said for to be ioyous & to salewe euery
man gladly, to be liberal in gyuyng & receyuyng & to forgiue
gladly his euil wil maken a man to be louid of eche body
¶ These the phylosophre saith. When men weye olde
Their vertues ley dyspysed And the riche men
ley more ferful than poure men ¶ And he sayd
the noble deth is better than a vyle domynacion ¶ And sai
de the moste and grettest ewre or happe of a man is to haue
a good felawe. nowe theme accompanye the with good pe
ple and thou shalt be one of them ¶ One of the grettest vy
lonyes & myquitees of the world is for to do vilonie vnto
an impotent psone ¶ And sayd If thou hast don ony tres pas
or sinne repente the anon without abidyng vnto the morey

And he said thou oughtest to gyue hym thank, that doth the
good of what condicion that he be of, so that he do it liberally
& in good entente. And sayde he may not knowe ne appar-
ceyue many thingis, that can not apperceyue ne knowe hym
self. And said yf thou wilt haue enduring loue with ano
ther put thy self in payne to forme him in goode maneris and
said yf a king be iuste & rightful he shal seyngnorye & be lord
ou the corages of his peple if he be otherwyse though he be na
med for king yet wil they haue their corages vnto another
Sedarge saith that the werkes of this worlde ben ad
ressed by two thingis one is by science of whiche the
soule is adressyd. & that other is bysenes of whiche the sou-
le & the body ben adressid. And saidon men leue for to do
moche harme & euyll whan they doubte & fere our lord. And
said noblesse of lignage is moche couenable to receyue scien
ce. Thentencion of the man shold be for to refrayne his co-
rage from fylth & foule thinges, for the good lyf maketh
the good renomee & causeth a good ende, he is right epellent
whiche is honourable in all his disportes, & of whom the
wytte surmonteth the ire. The sayde late it suffise to the to
be so wyse, that thou canst do well & kepe the fro doyng euil
Ther is nothing so euyl vnto a man, as to be euil endoc
trined, and in especyal, whan he is yssued of noble and
good lignage. And seyd for to conne science, it is a moche
honourable and prouffitable thing. For by hit goodes of
this worldy and of that other ben goten. A wyse man wil
nothing haue of his prynce but that whiche he hath goten
by sayng trouthe and by his goody werkes. And
sayd he is a goody lord that taketh vpon him payne to kepe

his sugettis in suche wyse/as he kepeth his owen body. and that he be not so rigorous and oppressing. that they behoueth to leue his lordship And that also he be not to them so debonayr. that they dispyse his maudementis ¶ And he sayde the most curteys gyuer is he. that gyueth without ayning ¶ And sayd In what someuer place thou be with thyn ennemy. be it in disporte or otherwyse. make al way goody wacche on thy self though so be thou be stronger than he and mightier yet labour al way to make peas ¶ And sayd in like wyse as it is grete payne to the body of a man to sustayne thing that is impossible to him. right so is it a greuous thing to a wyseman for to teche a foole ¶ And sayde. A suspecious man may neuer haue goody lyf ¶ And sayd he is right Ignorant and vnkynde that can not gyue thankyng for the goodnes that ys doy to him. but yet he is more vnkynde that denyeth it to other ¶ And sayde. He that demaudeth but reasoy is able to vaynquysshe & ouercome his ennemye

THesille sayde. Thou oughtest to loue better the rude wordes that been prouffytable and true. than the swete wordis thet been of deceyte & flateringe Sony men put senym in swete drinkis and the medicines that sonest heleth people. aren bitter /and of euyll sauour ¶ And sayde It is a foule thing to be so curious for the feding of the body. that it hurteth both it & the saule. And sayde/as a shipman taketh not the see without he seth that he hath a couenable wynde. no more shuldy a man dispose him to eny maner werkis without that it wer guenable for the saule ¶ And said thou oughtest to do that. that is most

proufytable for the body + and rather that / that is moost
couenable for thy saule + & not to do the cõtrarye ¶ And
saide he that can wele conseille other/ought to conseille wele
hym self and haue remembraunce to the saluacion of his
saule/for it is a grete vice/to amay to worshyp & helpe ano
ther and dis worship and hurt hym self ¶ And saide as
it bycometh ayll amay/that hath a foule & vnclene body to
be clothed with cloth of golde or with cloth of sylke + right
so it is a foule thing to haue grete beaute of body and of
visage and be full of ayll werkys ¶ And said we ought
by reason to kepe cleenly our bodyes + we ar mor specyally
bounde to kepe honestly and wele that + that yeueth vs know
lege of our lord god + that is the wysedom of the saule and
not to hurte or ouercom it with meetes or drynkes + And
it was axid of him howe a man myght kepe him from ire
And he answerd/ in remembryng that it is impossible he
shulde alwaye be obeyed / but that he must somtyme obeye
And that he shall not alwaye cõmaunde but he shalle con
maunded + And also that god seeth all thing + & if he hath
this in consideracion + he shulde not longe be wroth/and he
salle agrete fatte man to whom he sayd thou paynes
the sore to breke the wallis of thy prysoy ¶ And sayd
whan thou shalt correcte another shelde hit not + like him that
wold renge him of his enemy but do as the phisician that
courtoisely speketh to his paciente + And whan thou shalt
correcte thiself shelde the as the hurt man doth to his leche
¶ Sant Gregorie seide recomaunde to god the be/
gynnyng & the ende of al thy werkis And said stu
dye/and trauayll to knowe alle thynges + and

retayne and holde wyth the thoes that they most proffyta-
ble ¶ And sayd. poverte is evill. but evyll richesse moch
worse ¶ And sayd. be thou pacient and have reason in
thy wrath. and light thy self wyth sapience in stede of
cãdell. and presume not to be better than thou art. but than
be thou art redely. Repute the for a straunger and thou
shalt worshippe the straũgers ¶ And sayde when they ship
shalle laden with grete transquillite than thou oughtest fe-
re to be drowned ¶ And saide men ought to receyue me-
rily all that god sendeth hem ¶ And sayde the hatterede
of goode men is better than the loue of evyl peple ¶ And
sayde frequente and haunte the companyes of wysemen and
not of the riche ¶ And sayde dispraise not a litel of goode
thinges. for they may greetely encresse and amende ¶ And
saide Endure paciently without takyng vengeaunce

Galyen was one of the .viij. leches ryght excellẽt
in medycine. Whiche were all .viij. superlatyff
above all other lechis. of the whiche the first was
Esculappus. The seconde Gorius. The therde Myrius. The
fourthe Promenides. The .v. platon. The .vj. Esculapius
the seconde The .vij. Ypocras The .viij. Galien whiche had
none like to him. He was borne after the Incarnacion of
oure lorde .ij. C. yeres And he composed and made wele a
iiij. C. volumes of bookis among whiche the they .viij. that
they studyed in suche thinges as men desire to lerne of the
art of medicine. his fader was right diligent to put him
to the scole & spendid moche good upon him. & sent him in
to the countre of Asie in the cite of Pazgame. Athenes Ro-
me & Alexandrie. for to finde the best maistres. And there

he lerned phyſik geometrie/gramayre/and other ſciences
And he lerned phyſik of a Woman called cleopatre Why/
che taught hym many goode herbis /And prouffytable to
all manere of ſekeneſſes + And he dwelled long in Egip
te :for to knowe all thyſe herbis /And long after he dey/
ed nygh the Cyte of Eſcam /faſt by the grene ſee . in the
marches of Egypte . And in hys youthe he deſired greet/
ly to knowe the ſcience demonſtratiue + And he was ſo en/
clyned to lerne hyt . that whan he departed from the ſcole
With other children his mynde was euer vpon that + that
hys mayſter hade taught hym . Wherof his felowes mok/
kyd hym /And aked hym why he wolde not play /and
ſporte hym with hem . To whom he ſayd . I take as grete
pleaſaunce to recorde my leſſon . as ye do in your pleyes . Wher
of hys ſayd felawes hade grete meruayll ¶ And ſay/
de that hys fader was happy to haue ſuche a childe . and to
put hym to the ſcole + that ſo wele loued wyſdom /his fader
was a grete labourer + his gramit fader was a ſouerayn
mayſtre carpenter + and hys gramitſirs fader was an har/
per and meter of landes which is the ſcience of geometrie
Galyen was at Rome in the reigne of king Octauien
which reygned after Adrien & their he made a booke of a/
naſcomie & many other traitys + Som ſey that grete part
of his bookis were brent & among hem ſom of ariſtotilles
bookis written with his hand & of danagoras & of Andro
mache . and a booke that he hade made of tryacles for ve/
nyms . & taught the kyng of grece to breke the hilles + and
felle the valleys and to make pleyne weyes in ther countres
and edified citees & closed hem with bigge wallis . and

also to make ryueres renne through the townes, And in other places, where nede was. And to do alle other thinges. that were to the commone proffyt. And in thoos dayes they hadde more delectacion and plesaūce to the goode rule and gouernaunce of their lordship than to the ease & pleasaunce of their owne bodyes. And their hertis were moche sette to haue goode vniuersitees and scoles of grete clerkes. And specially in physyke. And also they ordeigned in euery Cuntre and region certayn folkis to gader herbes and to brengy them to the maistres of physyke for to preue them by experience. And the same herbes thus appreued were sent to the kiges closid and sealled with their sealles. to thentent that they shulde not be chaunged & than the kynges ordeigned hem for seke folkis. And the sayd Galyen sayd wysdom can not prouffyt to a foole Ne wytte to hym that vseth it not. And sayd Heuynesse cometh of the thinges passed. and thought of thinges to cōme. And Galyen was foure score yere & viij. Whan he sayd that many grete lordes be Ignoraunte Whan they be more enclyned to haue fayre horsses and riche gownes. and other Jewles. than to wynne goode fame by goody condicions. And saide The phisiciens were wont to haue lordship & to gouerne seke folkis & to cause them to do suche thinges as weer most expediēt & prouffytable for their helth. and no seke man durst disobeye his phisicien, but shuldy be gpelled to obeye him Wherfore they were the soner recouered and hole. And nowe the leches been subgettis to the seke folkys. And be compelled to handylle hem easely. and softly. And to yeue hem

swete drinckis thogh it auayleth hem but litill/and there-
fore is there the more sekenesses/andy lenger vnhelth
Andy sayde/somtyme thoo that were moost sobre in their
metis andy lest dranke wyne were best bylouedy andy most
prayseydy/andy nowe the most glottons/andy thoo that ofte-
nest ley dronkoy ar the most set by/andy the rather sette atte
grete lordes bourdes/whiche yeueth ayll exemplell to other
Andy saydy thou mayst wele Instructe all meny/sauf one-
ly thoes that be withoute shame ¶ Andy saydy/amany that
knowleth wele hiny self/hath power ynowe to correcte hiny self
¶ Andy sayde Amany may loue hiny self so moche/that he
is deceyuedy therby for we se many that wene andy seme to
be goode/andy ar contrarye ¶ Andy saydy/he is iuste that
may bothe do right or wronge andy yet kepe Justice/Andy
he is wyse andy dyscrete that knowleth that/that sufficeth to
be knowey/andy that doth vertuousely to euery creature
Andy sayde like as a seke many desireth/not to departe from
his phisicien/till he hath recouerydy his helth which he cow-
de not do by hiny self/Jn like wyse amany ought to desire the
companye of a confessour for the helth of his saule/Andy he
salbe amany that was gretly made of andy cherisshedy with
kinges for the strenght of his body of whom he sayde/pauen-
ture It shall cause hiny to repente hit at last

IT was askedy of one calledy protege/wherfore it
was that one of his neyghbours made dye his he-
re in blak/he answerdy. by cause noo many shulde as
ke to kerne sapience of hiny/andy plures sayde/the more goo-
de that a foole hath the more he is folle/Andy it was axid
of one aristay/why it was goode to lye with a wonay/he

anſwerd/at altymes Whan a man wyll hurt enpayre and
feble his body/ And it was aſked of dymicrates Wherby
he knewe and perceyued leſt his witte / He anſwerd In
that/that I thinke/I vnderſtande and knowe but lityll
¶ And ſaide the wyſeman that replieth is better than the
foole that accordeth to every purpoſe / And ther was a wyſe
man called azee /that was a priſonner to whom his mayſ
ter ayed/of what kynrede he was/He anſwerd enquere not
of my kynage/but aye of my prudence and commynge/and
was ayed of another called Sygonce.alſo priſonner of
one that wolde haue bought him/wherto he was good/And
he anſwerd to be deliuerd/and another man ayid of him
If it were goode that he ſhulde bye hym/ To whom he anſ/
werd I am no thing worth but ye or ſom other bye me/ &
another ſayde he diſpraiſith him ſelf.that diſpraiſeth alle
other/and yeueth him ſelf lawde /And ther was one that
praied god to kepe him from the daunger of his frendis
And it was aſked him/Why he prayed not rather/ that
god ſholde kepe him from his ennemyes than fro hys frēdes
And he anſwerd / for aſmoche.as I may wele kepe me
from myn ennemyes in whom I haue no truſte/but I may
not kepe me from my frende whom that I truſte / It was
ayed of a wyſeman whiche be the mooſt noble worldly thin
ges / To whom he anſwerd/to loue ſapience/and to hate
fooly/nat to be aſchamed to lerne /And it was ayed of
Archaſam/whiche be the ſciences that childrey ſhulde lerne
He anſwerd thoos that cauſe them to hate ignorāce in their
aage /And it was ayed of another.Why he wolde haue
noo ſiluer/and he anſwerd for aſmoche as it cōme to men

by fortune. & is kept by nygardship & couetise & is oftey so lisiely spent & to ayl vse ¶ And another saide the loue of a foole shalbe more noysant to the thay his hatered. And ther was a man that sayd to another. I shal put my peyn and dyligence to distroye the. He answerd and sayd I shal enforce me to dystroye thy malyce. and appease thyn Ire ¶ And ther cam byfore a kyng. iij. Wysemen. The one was a greke. The other a Jewe. And the therde a sara syn. of whom the sayd kyng desired. that ych of them wold vtter som good and notable sentence. Thay the Greke sayd I may wele correcte and amende my thoughtis, but not my wordes. Thay the Jewe sayd. I haue meruayll of them. that saye thinges preiudicial. where silence were more prouffitable. And the saraspyn sayd. I am mayster ouer my wordes. or it be prenuncedy, but whan it is spoken I am seruaut therto. And It was axed one of them who might be called a kyng. And he answerd. He that is not subgett to his owne will ¶ And Assawy sayd to an ayll payer that desired to lowe money of him. that he wold lene him none. for I knowe wel that he cowde not displeasse him somoch in refusing the lone. as in axyng him his payement ayen ¶ And sayd. The wysemen speke with good deliberacion. & the foolles speke without aduisement. And Teofrates saide he is of good cōdicion that reporteth & sayeth good of other folkis, & kepeth secret their defaultes And it was axed of discome what thingis were most necessarie for a man to kepe him out of other folkis daunger And he answerd If he be riche to lyue moderately. and if he be pouer to labour dylygently ¶ And Nycomake said

ther is not so goode aduocatour/as discrecion/ne so goode apre
cher as the tyme/& he that correcteth hym by other is righte
diligent & wele occuppedy/Andy it is better to take exemple
by other thay other to take yt by hym ¶ Andy Thyme/
tius saydy/medle nor vnderstake not wyth the gouernaunce
of a foole. for he cay not peyse nor conceyue/What goody
thou doost to hym/no more thay a horse or other beestis ta/
ke hede wherore they charge hym wyth goldy or gruuell/and
yt was ayedy of Athelyn/Why men bey punisshedy for
their mysdedes. andy not for their thoughtes. He saydy
their thoughtes arey reserueddy onely to gedy ¶ Andy A/
menyus saydy/ther be. iij. thyngis that a prynce oughte
to eschewe. The fyrst is to moche drynkingy. The secon
de is to moche delectacion in musyk. Andy the thirde do/
tyngy of Womey/for thyse. iij. thyngis put awey all his
other goody thoughtes ¶ Andy saydy thought for thingis
lost andy cayll doy. that cay nat be amendedy forbetingy
therof is the medycine ¶ Andy sayde trouth is goody to
be sayde. & specially whay it prouffiteth euery body/Andy
sayde. If thou cay not atteyn to the wysedom of aunciente
mey at the lest studye andy see therbookis & somme profyt
thou maeyst haue therby ¶ Andy quidarius said I haue mer
uaile of thoes that blame so moche the foule thingis vpon o/
ther andy think hem fayr vpon hym self/Dimycrates saide
pacience is a castell imprenable & worship is the fruyte of
trouth & repentaunce is the fruyte of haast/Andy it was ay/
id of dishonages/Why the riche mey be more prowde thay wy
semey/andy he saidy for the wysemey knowey & dreede our
lordy andy vnderstande what offence pride is vnto hiny. but

the riche may taketh none hede therto. And some aped of
him whiche was better to haue sapience or richesse. And he
sayde, ther is no goode richesse, but it be as wele profytable
in the other worlde as in this. but sapiece is goode for either
worlde. Jt was tolde Aristotles that a man had said good
of him. And he sayde J shal recompense it. They aped him
Jn what maner. And he sayde J will seie of him in like
wyse. And Cityphon sayde A mannes witte can not at
teyne to do thinges aboue his vnderstanding. but vnder he
may execute like as ye may put no more wyn in a pype that
it cõteyneth but lesse ye may. And Orieas sayde a man
of goode vnderstanding may wele eschewe grete quãtite of
the infortunes of this worlde, like as the goode shipman
knoweth by experience the weder likly to be in the see. Sa
mawn sayde J haue lost all that J had, & therfore J fere no
thing. And sayde In all thy entreprises, haue more trust
in thy science than in thy strength. Gregorius saide. The
peyntours may wele make pictures semblable to thinges
But the propre thing none can make, but onely god & na
ture. And the kyng Xemesys callinge to him his bre
thren sayde to them, If ye wol repente & take me, but only
as your brother J wil shewe you that J am your king, but
& ye take me for your king J shal shewe you, that ye ar my
brethren. And Tales mylostius saide, J haue grete mer
uayle of them that for worldly goodes put hem dayly in pe
ril by londe & by water of deth, as wele by fete of merchãdise
as other wyse, not knowing who shal succede or depart their
goods after their deth, & might with lesse dauger & peyne
lerne Sapience. by the whiche ther goode name and fame

shulde be more lawded and prayseth/as it is sayde in a pro
uerbe/he is not dede whose renomme and fame lastith
Pytagoras sayde/ Science hath non ennemyes/but ygnor
rant men¶ And saide/clateringe of folies is displeysir to
wysemen/Like as the stenche of a kareyn is to them that
smelle it/for the foole knoweth no more the salte of his spe
che than the kareyn doth of his stenche/And it was ayed
of another howe men might kepe him from moche dryn/
kinge/And he answerd in beholdinge wele the grete Jncon
uenientis that be falle the dronken men¶ And Eugene
saide/Many persones hauyng reason and vnderstandyng
apen andelle/and light for to ete their mete /but selde per/
sones ther be that kyndelle & sharpe their wittes in getinge
sciences for the prouffyte of their saule¶ And Escoon sai
de/deth is displesaunt to alle persones sauff to the wysemen
for sapience is the thinge that moost lettith the fere of deth
And adrien saide/Jf J shulde nat loue sapiēce/but be cau
se she dispraiseth deth/yet shulde J loue her/And hermes
saide / the grete prouffyt that J haue founde in sapience Is
that J haue composed and knyt alle my thoughtes in one
And quiramis said/Amay may not be withoute though
tes/he ought to remēbre the thinges ꝑpetuel¶ And sayd
some thinke it goode/that euery body were of like condicion
but thinketh the contrarye /for they euery may wolde com/
mande and non obeye¶ And demepates saide when thou co
mest into a straunge countre/herken diligently ; after the
langage & reason of thy peple/And Jf thou fynde thy self
as wyse or wyser then they/Endoctryne them / And ellys
peyn thy self to lerne of theyre lore and doctrine rather

than to besy the in other yeell and vayne occupacions ¶ A
phylosopher whiche was disciple of Pytagoras saide + He
ought not to be called manly that will strike him + that
can not deffende him self ¶ And Sylde seyde In all thin
gys the meane is best And to lyue warely is a grette tre
sure . And to lyue wastfully causith pouerte And yet it
is impossible to please alle men ther with ¶ And sayd be
not wroth with him that sayth trouth . haue pacience and
good shal come to the therfore ¶ And saide the wikkid
lordis resemble to the dronken men that in their dronken
ship hate all fayre & goode vertues / and louen alle vices &
filthis but when his dronkenship is passed he is ashamed
of his dedis ¶ And saide A kyng of goode witte & discre
cion ought to be wele content and pleasid ; when men of-
fre him their seruice And ought in his peas and prospe-
rice to worship & cherisshe his knyghtis & men of werre & to
paye them wele their wages . all be it he were to hane none
ennemyes + for he can not be sure / howe sone he shal haue nede
of his seruauntis ¶ Audy Melious sayd The is not ri-
che . to whom the richesse lasteth but litil . ne fre whan they
may be lightly taken . But the laudable rychesses ben
thoes + that durey perpetuelly ¶ And Brakalyke saide
The couetous man . hath noo reste . And the nygard
may neuer be ryche ¶ And Phelype kyng of Ma-
cedone sayd to thoes that counseylled hym to brey the Cy-
te of Athenes . whan he hadde wonne it . We shuld
than seme men dyscomfyt . where we haue ouercomme
our enemyes ¶ And Archydes sayd . The tunge
may well make lesyngis . without thassent of the herte

And therfore it is conuenient that the tonge & the hert to be of one opinion ¶ And sayde/Make no desir to god for that/that thou mayest wele haue/Whiche is suffisaunce but pray and require him that/that thou hast may suffise the Pitagoras saide/he that beleueth not the resurrection of man is like a dome beeste that fallith for febilnes ¶ And saide A man ought to do his werkis/by deliberacion/& by grete prouision and not sodaynly ¶ And saide if thou wyl exceede thyn ennemy/calle him no foole nor taletellar nor obeye none of his vices/for thy blamyng were to him a grete laude ¶ And saide he that wolde be laudid of his werkis ought to haue a trewe frende to raporte them ¶ And saide kepe thy frende aboue all thingis/ And thinke what lost thou shalt haue/if thou lake a trewe frende/if thy house fal leth down/thou shalt not lese therby/but the departing of the stones & the tymbre/but if thou lese thy frende/thou mayst gete therby many ennemyes ¶ And saide When a man is in grete Ire & wrath/he may be likened to an house taken with fire in whiche/for the quātite of the smoke & of the noyse of the fiere/ther may no man se ne here therin/& may also be likened to a ship in an outrageous tēpest in the see/whyche wil not be wele condyted nor stered for the fezuentnesse of the same tēpest/& so when a mannes blode & corage is stered with wrathe and Ire/ther may no persuasions nor holsom counseil auaile nor stere him to his prouffit/and is so aurfidy that a litil sparke of hit maliith lightly a grete fiere/yet wrath is many atyme pacfied by silēce/as the fiere quenchith when the brondis be taken awey/Also a dronken man can nat perceyue his dronkenship til he be sobre/& after

When he seeth another dronckey/he knoweth therby in what
case he was in/Also the angred man recourneth by his
pacience & seeth another angry/may wele perceyue his owne
defaultes ¶ And sayde. We se comonly women sonner
angry than men/the seke men rather than the hole. the olde
man lightlyer than the yonge. Wherfore it is to be thought
that wrath cometh of feblenesse of courage. And a maist
ere rebuked his clerck seyng/holde thy peas bondemans sone
And he answerde. I am not the lesse worth for my kynne
But thou art the worse for thy condicions ¶ And saide A
wyseman ought to saye that/that is couenient & somtyme
to here that/that is not to be saide ¶ And saide ther is no
thing that greueth somoche thy frende/as to shewe him that
thou hast him suspect ¶ And saide Companye & dele so with
the peple/that they wische after thy presense. When thou art
absent/& that they lament & bewaile thy deth/A man wepte
when his soone was borey/And it was aped of him why
he wepte & ought rather to be ioyeful/And he answerd I
wepe for my sone that goth nowe towarde his deth/And
it was aped of him what maner peple he leest lebated/And
he answerd thoo that may nother help nor hurt & that doth
nother good nor harme/for the euil peple hate the goode/and
the goode hate the euil ¶ And saide Custume is harder to be
be than nature ¶ And saide ther be/ij/maner of abstinence
One is with goode wil. & the other by force. Whiche is not
goode ¶ And another saide. speke but prouffitable thinges
nor ete no more than for thy sustynaulce/& seke to haue no
thing/but that is possible to be had. ne compleyne the not
of thy frendis. take not vnhope of that. that thou maist not

amende/ Aske nothing of the couetous man/ teche that thou
can. yeue that thou hast. haue pacience in thyn aduersitees
Do to be written in thy seale or in thy signet/ bothe goode pe
ple and bad/ shal ende/ & behold that sentence often. And
sayd. Short remembraunce and hastenesse of speche ma-
keth many a tyme man fayle and erre in his Jugement
And one rebuked a wiseman/ To the whiche the wyse-
man saide. Thou rebukes me nat of alle my vices. And
It was ayd of him. Why he wolde haue no sone/ he answerd
I had leuer be without. for whay I behold the grette lo-
ue that a man hath to his chylde and the grette peynes and
troubles he hath to bryng him vp. and atte last must lese
him. that sorowe were more to me/ than the Joye ¶ It was
aduised one that was goyng in a ferre vyage/ that he shuld
nat holde his Jurney/ lest he dyed therin. And he answerd
That deth is alle one to me/ be it in other Countrees or at
home ¶ And It was ayed of another What thing is not
to be don/ though it be iuste & treube. And he answerd/ a man
ought not to prayse him self. of any of hys goode dedis
¶ And saide It is somtyme good to spare the sothe for to
yeue hope to his ennemyes/ & to saue his frendis from deth
for trouth nedeth nat alwayes to be said/ And it was ay-
id of him What thing was most delectable/ And he ans-
uerd that one is not sure to kepe long in one degre & is most
difficile to be folde ¶ And saide A man that desireth to co
me to any grette dele/ ought not to leue it though he atteyn
not therto at the first. but ought to continue his entrepris
for it cometh at oo tyme. that cometh nat at/ C/ ¶ And
seid the wyseman is not deceyued by flateringis deceyuable

or swete wordes, like as the snake, which is taken & eten by the people in beholdinge the fayr fethers of his taile. And a witty price may helpe him in his wares as wele wyth bad people as wyth good in diuers maneres ¶ And saide If thou hate a man, thou oughtest not therfore hate alle hys seruaunte ¶ And sayde. Though a man haue bought a booke It compelleth hym not to studye and rede therin And sayde. Men ought to seruie god in .v. maneris. that is to wytte. to yelde him graces for the benefetes that he hath yeue hym. to bere paciently his aduersitees to speke trewly. to paye all that he promitteth, to Juge right wysely to be temperate. to do goode dedis after his power or he be required. to worschepe hys frendis. to forgeue the faultes of hys annemyes. to desire nor do eny thinge to eny man but as he wolde be don to. And one was blamed bicause he hadde yeuen hys siluer to a poyll persone. beyng in necessite ¶ And he sayde. I haue not yeuen hym my siluer for his badnes. but by cause he was in necessite ¶ And saide exercite of diuers labours is helth and delectacion of the body ¶ And was axed him. sithen whan he was wayed wyse. And he answerd. sithen the tyme that I began to disprayse and mystryst my self. he herde a man reherse lesingis and vntrewe wordes. To whom he sayd. If thou hardest another sey. that thou sayest. thou woldest not byleue him wherfore thou maeyst wel thinke no man bileueth the ¶ And Aristophanus sayd. Victorie of worde is not victorie in dede. but the verray victorie is in the werke. And Anaxagoras sayde A good wyseman feareth not the deth for wysdom gouerneth his witte. and his tōge & his loyre

trouth gyueth his herte and his Will, pytie & mercy be his frendis. seking of Wysemen be his fete, his lordship is Justyce. his reigne is mesure. his sWerde is grace, his Wepen is peas, his arme is saluacion, his knyghthode is the counseylle of Wysemen. his ornamentis be strength. his tresoure is discipline. his loue is the companye of goode peple, his loue & al his desir is to fle sinne & to serue & loue god ¶ And said A grette tresour ys to haue frendys & is a noble affection, Wherfore it is conuenient to cherisshe & kepe hem Wele, & to Wimme one by another as ofte as hyrdes drawen many into her company ¶ And a king ayed of a Wyse man Whom he reputed to be a goode Juge, And he answerd He that is not deceyued by flateries, that is not corrupt by yeftes. & is not deceyued for falte of discecion ¶ And another said Sclandrers be Wors than theues, for theues stele but the goods & sclandrers take and dystroye loue And another said Worshyp yeuen Without cause atte last tourneth to shame ¶ And another said It were better to be in companye & conuersaunt With a serpent. than With an euil Woman ¶ And said one ought to doubte the subtilitees & craftes of his enemy if he be Wyse, & if he be a fole than drede his folies And another said, the most liberal in this Worlde is he that reputed for a grete thing the goode dedis that he doy to him, & that he reputed for litil that he hath doy to other, & that holdeth him content With that he hath be he pouer or riche, And said the most migard of al men is he that ayed importunately after he is ones denied & refused his asking, And another said enuie distroieth the World & freteth & Weareth it as the filth of a gouge doth the iron, ¶ And

anothyr sayde/like as no thing may be writen in a peyre of tables all redy wryten in without the first writing be put out / All in like wyse the vertues & noblesses may not be hadde in no body withouten the vices & wrechednesses ben first put awey ¶ And anothyr sayde like as a man may not all at ones-by holde with one eye the skye/& with other the erth / In like wyse a man may not arredye & dispose his wytte to vertues/& to vices to gyder ¶ And anothyr saide the right stedefaste loue is when the frendis ben of like condicions/and if they be dyuerse or contrarious vnneth that loue may long endure ¶ And saide peple ought to dowte their king & him obeye with fere & in loue-And sum ayed him when the witte of man was parfeyte / And he sayd when that he speketh twouthe ¶ And anothyr saide the enuious hateth the liberall / & the nygarde is wroth with that anothyr spendeth/And anothyr said all getting may not be iustified ne helth may not be glotonie/ ne frendeship with decepcion-ne noblesse with hadde discipline ne loue with pride ne iustice with necessite ne rest of hert with enuie ne witte & discrecion with vengeaunce nor pees withoute gseil And anothyr said truste not a foole nothyr for loue ne for neyghbourship for it were as good to haue to thy neyghbour a house take with fiere-And anothyr said he is thy grete enemy whoos werkis ben harde bitte & noyng to the & his wordes swete & curtoys/And anothyr said the wysemen endure here all their lyues lasting/& after their deth their goode workes shal lasten in mennes myndes/And anothyr said gsideracion of the ende of the workis helpeth moche to the goode gclusion/And anothyr said thou ought to loue though thou be not

louedy ¶ Andy another sayde a foole Weneth euer that gody
hath no thing Wele doy nor employdy, but that he hath po-
uey him & semeth that he wolde haue made & ordeignedy this
Worldy lettir thay god hath doy, holw be it he cay not goune
his owne psone onely ¶ Andy another saide be Willyng to
yeue the nedy peple, & in so doyng thou shalt do seruice & ple
aser to our lorde gody ¶ Andy another saide lettir is a may
to holde his peas thay to gtrarye & argue With a foole, & is
as goode to haue the ennemyte of lady peple as their freude-
ship, & the harde & the sharp lyf in Wele doyng is lettir thay
the swettest in doyng eayl dedis, & it is lettir to be Without
fame thay to haue hit lady, & pouerte is lettir thay the riches
of keytepues, & the poure may Without Vices is lettir thay
the riche may that is Worshipped for his sinnes ¶ Andy ano
ther saide It Were lettir not to knowe ay iniust lying thay
to be his gseylkour, or neyt in his gce ¶ Andy another said
If thou yeue for to haue fame onely therby, that is not lib
ralite for thou dost it but for thyy owne auaile ¶ And ano
ther saidy He is of no laudable lyf that is not this day as
good or lettir, as he Was the day passed ¶ And another said
thou shalt not mowe haue that, that thou desiryest Withoute
that thou bere paciently the greues that thou Woldest not haue
And another said a meey shalke in thy handes as long as
he shal truste the, And it Was ayid of a Wyseman, Why he
desired not to haue a sone, he answerde, bicause that I haue
had ynough ado for to chastyse my body & to adresse my sau
le Without hauing ay other psone to rule or teche, Andy it
Was ayidy of him, Who Was that most repenteth hym in
this Worldy, Andy he answerdy, The Wyseman at hys

deth/by cause that he hath not wrought after sapience and he that hath wony goode to ay vnkynde may¶ And it was axedy of him/What thing encresedy the lawe/He answeredy trouth. And what fustyneth trouth/Reason and wytte and wherby is wytte gouernedy/by keppyng of the tong/& how is the tonge kept/with pacience/ What causes pacience dredy of gody. and what causes dredy of gody/Oftey to speke & remembre deth/and to considere & knowe his frail nes¶ And another said superfluyte maketh the body sekie wyn troublith the wytte/wrath is gtarye to wysdom/but tẽperance confortetb the hert/and put aweye all heuinesse and causith helth¶ And saide howe be it that a wyiseman be of lowe kynredy yet is he noble/& though he be a stranger he sholde be worshippedy/& though he be pouer yet the people haue nede of him¶ And another saide he that endureth/& taketh no payn in his youth restith him not in his aage And another sayde the errour of a foole yeueth litil reste to his thoughtis And another said the tonge of adiscrete may is in his herte & the herte of a foole is in his tõge/And another saide not withstandyng thy nature vse enermore goode & laudable gdicions/And another said a may ought cõtinuelly to enquere what mey say of him & where in they lawde him & wher in they blame him/yf they lawde him he to yeue that alwse continuelly withoute pride the wof & yf they blame him/ he to keware from fallyng any more to that as and not to hate hem for thair auertissement¶ And sayde he is wyse that is humble and meke in hys myght & pouoir: And whan he is in grete astate to dyspraysse the worldy/and is atemperate in grete auctorite. And one

desiredy of a Wyseman to telle him the difference bytwyx
this Worldy andy the other Worldy. Andy he answerdy/this
Worldy is Adreme. Andy the other Worldy is a thing alwa
kedy ¶ Andy another saydy. Bettir is to speke Wele than
to kepe silence. andy bettir to kepe silence than to speke auil
¶ Andy another saide I haue acompaynedy me With the ri
che men & haue seen their riche arraye clothinge & other thin
gis better than myn Were. Where vpon I hadr suche enuie &
melancolye that I might haue no reste in my self/ Than I
acompaynedy me With pouer men/like as I Was. & than I
Was satisfyedy andy in peace ¶ Andy another saide like
as a man that is in a derke kaue may not se his propre fi
gure/ In like Wyse the saule that is not clene nor pure may
not clerely see perceyue ne knowe the trewe & ypfytte goode/
nesse of almighty gody ¶ Andy another saide like as the
children Whan they be borne in peyne & entred into this World
resioysse hem after Whan they be grete/ & fele the delices and
eases therof / In like Wyse men be sorowfull Whan they shal
dye. yet if they haue lyuedy Wele. they go after in to a
better Worldy. Where they than shal resioysse them perpetually
¶ Andy another saydy. As the goodnesse of Wysemen
goth euermore in amending In like Wyse goth the malices
of the fooles euery day in empayring ¶ Andy another saidy
If thou correct a Wyseman. he shal thanke the therfore/ & if
thou teche a foole / he shal dyspreyse the ¶ Andy sayde The
ys thy lerray frende. that in thy necessite offerith hym self
andy alle his goodes vnto the ¶ Andy another saide the
gouernour of a Wyseman is pacience & the gouernour of a
foole is pride ¶ Andy another sayd a man that is slowthful

in his werkis is cõmonely enuious of the wele of other men
¶ And another sayde It is goode to enquere twies of thin
ges vnknowen, for the first question is of wille, and the
seconde is of discrecion ¶ And another saide trouth is god
des messagere wherfore she must be worshipped for the loue
of her maistere ¶ And another said, he that multiplieth his
temporall goodes dyminueth his espuallies, ¶ And another
saide thoos that bylene and drede god stedfastlye haue not
delectacion but onely in hym & in his werkis ¶ And ano
ther saide the moost laudable werkis that one may doo is to
obeye the maundemẽtes & pleaser of oure lorde god, and the
werke of the body Joigned to the werke of the herte is mo
re laudable than the werke of the herte onely ¶ And ano
ther saide the euill creatures kiey worse than serpentes lyons
or araynes, ¶ And in like wyse as vpon the erthe, there is
nothing better than the goode creatures, Right so there is no
thing worse, than thoos that be wykked ¶ And another
saide he that taketh vpon him higher estate, than to him bi
longith, putteth grete peyn to be euyll spoken of ¶ And a
nother saide he that wyll haue reste in his lyffe, ought to
kepe him from iiij occasions, the first is that he ought not
to be wroth though som creature lyue, whiche he wolde haue
dede, seconde is yf som dye whiche he wolde haue alyue, the
therde is, if he hath not that, that he desireth, and the four
the is yf he see that fortune raise and bring vp somother of
lower degre than he is ¶ And another saide to entermedle
and dele litill with wordely werkis is a thing that may
beste kepe a man from alle incõueniencis ¶ And another
saide the more a wyseman is alone the greter is his Joye

be it day or nyght ¶ And another said the evil disposed king is like a carayne ꝑ maketh the erth stenke aboute it, & the goode kyng is like the fayer rēnyng ryuire that is prouffytable to the creature ¶ And another said The Wysemen are nat content to prouffyte onely them self, but semblably do auātage to other, & the foolles hurte not onely them self, but rather take grete labour to hurte and trouble other folkes ¶ And another saidy, a foole for a litil thingy exposeth him lightly to fortune ¶ And said thou maiest not be so Wele arrayed nor be seen, as With trouth ¶ And another sayde absteynyng from Wrath & couetise is laudable thing as Wele in this Worlde, as in the other ¶ And another saide, he that yeueth gsele & prayseth it him self Wold seyn he callid discrete ¶ And another said lete not to do Wele though thy good dedis ben not knoWen, for Wel doyng is so goode of hit self that it shalle Vaillable ynough to the atte last ¶ And another saide, a man of goody discrecion, ought not to exercise him in thinges impossible, ne say thinges not Vaillable, ne spende more than his Winyng is, ne promette more, than he may fullfille ¶ And another said, a man may haue but peyne & labour in this Worlde ¶ And said he that eteth not shal dye for hungre, & if he eteth more than ynough he shalle sekke Wherfore it is a difficile thing to a man to be long ly helth ¶ And another said trust him not ꝑ for Werith his feith for Worldely thinges ¶ And another said Idelnesse engēdreth ignorānce, & ignorānce engēdreth errour ¶ And another saidy thou shalt finde aueri Where clothing mete, & place for to dWelle ly if thou be ought, but & that suffiseth the not ꝑ is to the necessarie, thou shalt be subgect to couetise, & yet thou shalt

lakke thy desir. And another saide In long sleping is no
pouffit / but harme is to vse it / & a man ought to keware
that he dispēde not half his lyf in Idelnesse / And another
said the goode saule wol haue no rest in this world than he
that wol haue a goode saule / ought to keware of rest / And
another said keware of the cōpanye of a lyer in all thy wer
kis / be they in grete auctorite or in smal / And another said
he that louth the with feynt loue & for wordely thingis shal
hate the in lik wyse / but he that louth the for the ꝑpetuel we
le shal growe eūmore in thy loue / And another said gouerne
the so wele that thou kepe the from anil doing / & suffise the
with the goode dedis that thou shalt do kesyde / And another
saide he that wil wite whethir his saule be noble & clene / or
foule & corupt / he ought to gsidere his dilectacion & his gsci
ence / & if he delyteth him in doing good vertues & noble thin
gis without hazin. than his saule is clene & noble / & if he de/
lyteth him in doing foule & trāsitorie thinges & of no value
than his saule is foule. for euery thing resiopeth with
his sēblable / the good with the goode / & the anil with the anil
And another said he is happy that gooth the right wey / for
he findeth sōner the place whedir he wold go / & he that goth
owte of his weye / the more he goth / the ferther he is behinde
And it was ayid of a wyseman what was ꝑfaytte folye / he
answerd to think to comy to a good astate & ꝑsperite by hady
werkis / to loue falshede & hate trouth / to take delectacion in ri
chesses / & to trust euery man / And it was ayid of him what
is the signe of litil forsight & litil knowlege / he answerd one
to yeue trust wher he hath bey deceyued / And suffise you with
the trāslacion of the sayingis of these philosophers .:.

Here endeth the book named the dictes or sayengis of the philosophhres enprynted, by me William Caxton at Westmestre the yere of our lord ✠ M CCCC ✠ Lxxxij ✠ Whiche book is late translated out of frensshe into englysshe, by the Noble and puissant lord Lord Antone Erle of Ryuyers lord of Scales & of the Ile of Wyght, Defendour and directour of the siege apostolique, for our holy Fader the Pope in this Royame of Englond and Gouernour of my lord Prynce of Wales And It is so that at suche tyme as he had accomplysshid this sayd werke, it liked him to sende it to me in certayn quayers to ouersee, Whiche fezthwith I sawe & fonde therin many grete, notable, and wyse sayengis of the philosophres Accordyng vnto the bookes made in frensshe Whiche I had ofte afore redd, But certaynly I had seen none in englysshe til that tyme, And so afterward I cam vnto my sayd lord & told him how I had red & seen his book, And that he had don a meritory dede in the labour of the translacion therof in to our englysshe tunge, Wherin he had deserued a singuler lawde & thank &c, Therme my sayd lord desired me to ouersee it and where as I shold fynde saute to correcte it, Wherein I answered vnto his lordship, that I coude not amende it, But if I shold so presume I might apaire it, For it was right wel & connyngly made & translated into right good and fayr englysshe, Notwithstondyng he willed me to ouersee it & shewid me dyuerse thinges Whiche as him semed myght be left out as diuerse lettres messiues sent from Alisander to dariß and aristotle & eche to other, Whiche lettres were litel appertinent vnto to dictes

and sayenges aforsayd for as moche as they specifye of other materes. And also desired me that my to put the sayd booke in enprinte. And thus obeying hys request and commaundement I haue put me in deuoyr to ouersee this hys sayd book and beholden as nyghe as I coude holde It accordeth with thorigynal beyng in Frensh. And I fynde nothyng dyscordaunt therin. Saue onely in the dytes and sayengys of Socrates. Wherin I fynde that my saide lord hath left out certayn and diuerse conclusions touchyng women. Wherof I meruayll that my sayd lord hath not written them. ne What hath meuyd hym so to do Ne What cause he hade at that tyme. But I suppose that sum fayr lady hath desired hym to leue it out of his booke Or ellys he was amerous on somme noble lady. for whos loue he wold not sette yt in hys book. or ellys for the very affecyon, loue and good wylle that he hath vnto alle ladyes and Gentylwomen. he thought that Socrates spared the sothe. And wrote of women more than trouthe. whyche I any not thinke that so trewe a man & so noble a philosophre as Socrates was shold wryte other wyse than trouthe. For If he hady made falte in wrytyng of women. He ought not ne shold not be beleuyd in hys other dytes and sayinges. But I apperceyue that my sayd lord knoweth verryly that suche defautes ley not hady ne founden in the women bory and dwellyng in these partyes ne regyons of the world. Socrates was a Greke bory in a ferre contre from hens. whyche contre is alle of other condycions than thys is. And men & women of other nature than they ley here in this contre

For I wote wel, of what soueuer condicion women ben in Grece, the women of this contre ben right good, wyse, playsant, humble, discrete, sobre, chast, obedient to their husbondis, trewe, secrete, stedfast, euer besy, & neuer ydle, Attemperat in speking, and vertuous in alle their werkis, or atte leste sholde be soo, For whiche causes so euydent my sayd lord as I suppose thoughte it was not of necessite to sette in his book the saiengis of his Auctor socrates touchyng women But for as moche as I hadde comãdemẽt of my sayd lordy to correcte and amende where as I sholde synde falbe, and other synde I none sauf that he hath left out these dictes & saynges of the women of Grece, therfore in accomplisshing his comandement for as moche as I am not in certayn wheder it was in my lordis coppe or not, or ellis prauenture that the wynde hadde blowe ouer the leef, at the tyme of translacion of his booke, I purpose to wryte tho same saynges of that Grekke Socrates, whiche wrote of tho women of grece and nothyng of them of this Royame, whom I suppose he neuer knewe, For if he had I dar plainly saye that he wolde haue reserued them inespeciall in his sayd dictes Alway not presumyng to put & sette them in my sayd lordes book, but intende aparte in the rehersayll of the werkis humbly requiryng al them that shal rede this lytyl reherssayll that yf they synde ony faulte tarette it to Socrates and not to me whiche wryteth as here after folowetb

Socrates sayde That women ben thapparayllés to cacche men, but they take none but them that wil be poure, or els them that knowe hem not And he sayde that ther is none so grete empesshement vnto a man

as Ignorance/and Women ¶ And he sawe a Woman
that bare fyre/of Whom he saide that the hotter bare the colder
¶ And he sawe a Woman seke. of Whom he sayd that the
ayl restyth and dwellyth with the ayll ¶ And he sa-
we a Woman brought to the Justyce. and many other Wo
men followed her Wepinge/of Whome he sayd. the ayll bey
sory and angry bicause the ayll shal perisshe ¶ And he
sawe a Jong mayde that lerned to Wryte/ of Whom he say-
de. that me multiplied ayl vpon ayll ¶ And he sayd
that the Ignorance of a man is knowen in thre thinges
That is to Wete / Whan he hath no thought to vse reason
Whan he can not refrayne hys couetises / And Whan he
is gouerned by the conceyll of Women in that he knoweth
that they knowe not ¶ And he sayd vnto hys dyscyples
Wylle ye that J enseygne and teche you /howe ye shal mo-
we escape from alle ayll / And they answerd/ye/ And
themme he sayde to them / For What somewer thinge that it
be. kepe you and be wel Waar that ye obeye not to Women
Who answerd to hym agayn. And What sayest thou by
our good moders & of our sisters/He sayde to hem/Suffi
se you/With that J haue sayd to you. For alle bey sembla
ble in malice ¶ And he sayde/ Who somewer Wyll acquere
and gete scyence/late hym neuer put hym in the gouernan-
ce of a Woman ¶ And he sawe a Woman that made her
fresshe and gaye. to Whom he sayd / Thou resemblest the
fyre/ For the more Wode is leyd to the fyre the more Wole
it brenne/And the gretter is the hete ¶ And on a tyme
one ayed hym / What hym semed of Women. He answerd
That the Women resemble vnto a Tre called Edelsla

Whyche ys the fayrest tre to behold and see that may be
But Wythin it ys ful of venym ¶ And they sayd to
hym and demanded Wherfore he blamed so Women, and
that he hym self had not comen into thys World ne none
other men also Wythoute hem. The answerd. The Woman
ys like Vnto a Tre named Chassoygnet. on Whyche tre
ther ben many thynges sharpe and pryckyng. Whiche hur
te and pryche them that approche Vnto hyt. And yet ne
uertheless that same tre bringeth forth good dates and
swete. And they demanded hym, Why he fled from the
women. And he answerd. For asmoche as I see them
flee and eschewe the good. and comenly do ayll And
a Woman sayde to hym. Wylt thou haue ony other Woman
than me And he answerde to her Arte not thou ashamed
offre thy self to hym. that demandeth nez desireth the not

Lo these ben the dictes & sayengis of the phylosoph
re Socrates Whiche he wrote in his book, And
certaynly he wrote no worse than afore is rehersed
And for asmoche as it is acordant. that his dyctes and
sayengis shold be had as wel as others therfore I haue set
te it in thende of this booke, And also somme psones per
auenture that haue red this booke in frenssh wold haue
arette a grette defaulte in me that I had not do my deuoir
in visiting & ouerseeyng of my lordes book according to his
desir, And somme other also happely might haue supposed
that Socrates had wreton moche more ylle of Women than
here afore is specified, Wherfore in satisfyeng of all parties
& also for excuse of the saide socrates I haue sette these saide

dytes & sayengis a parte in thende of this book, to thentēt
that yf my sayd lord or ony other persone What someuer he
or she be that shal rede or here it, that If they be not Wel
plesyd Wyth all that they Wyth a pene race it out or el-
lys rente the leef out of the booke, Humbly requyryng and
besechyng my sayd lord to take no displaysir on me so pre
sumyng but to pardone Where as he shal fynde faulte, and
that it plese hym to take the labour of thenpryntyng in gre
& thanke, Whiche gladly haue don my dyligence in thacom-
plysshyng of his desire and commandement, In Why
che I am bounden so to do for the good reward that I ha-
ue resseyued of his sayd lordship, Whom I beseche Al-
myghty god encrece and to contynue in his vertuous dis
posicion in this World, And aftir thys lyf to lyue euer-
lastyngly in heuen Amen

Et sic est finis